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Presents a Condensed Financial Statement of its Business for 1929.

INCOME FOR 1929

Cash Bal. Brot. Fwd Jan. 1, 1929	$ 363,443.40
Premiums and Sundry Accounts	840,040.70
Total Receipts	$1,203,484.10

DISBURSEMENTS FOR 1929

Claims paid to Policyholders	$ 414,023.66
Investments and all other accounts	446,142.97
Total disbursements	860,166.63
Cash Balance, Dec. 31, 1929	343,317.47
Total	$1,203,484.10

ASSETS

Cash Balance	$ 343,417.47	
Bills Receivable	15,011.98	
Real Estate Mortgages	139,811.80	
Real Estate Mortgage Bonds	32,955.00	
Stocks and Bonds	44,495.95	
Real Estate	438,368.86	
Accrued Interest and Rents	6,758.89	
Net Uncollected Premiums	2,211.56	
Total Assets		$1,023,031.51

LIABILITIES

Capital Stock	$ 150,000.00	
Deposits—Employees	35,230.55	
Reserve for Unpaid Claims, Interest and Taxes	11,742.94	
Policy Reserve	525,901.00	
Mortgage assumed on Real Estate Purchased in 1929	40,000.00	
Sundry Ledger Accounts	15,052.00	
Total Liabilities		$ 777,926.49
Surplus		245,105.02
Total		$1,023,031.51
CAPITAL and SURPLUS	$ 395,105.02	
Claims Paid to December 31, 1929	$5,596,264.20	

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A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor*

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For May, The Crisis has a story by Charles W. Chesnutt; something new about Y. W. C. A. work in Indianapolis; and a splendid article on Pushkin, the father of Russian literature. Of course, talk about Haiti and Africa, and the work and wage of American Negroes.

As the Crow Flies

MAY we humbly point out at this belated hour that the marriage of the blond and nordic *Belgian Princess* with a black-avised *Italian* is a dangerous bit of *miscegenation* and ought to have long since evoked a loud yawp from Madison Grant and Lothrop Stoddard.—It would seem that the *Pope* and the *Paris dressmakers* are agreed on the total abolition of women's legs.—We agree with Senator Dill that "the elevation of *human rights* above *property rights*" should be the ideal of even the Supreme Court.—The real difficulty with imperialistic intervention is that, like vaccination for smallpox, it apparently must be periodically renewed. This is the only explanation we can conceive for the revolution in *San Domingo* and the unrest in *Cuba*—That naval parley intrigues us. The news about the stenographers is much more definite and reassuring than that about *battleships*. The fact is, that so long as England fears the United States, France fears America, Germany fears France, and America fears Russia, the *disarmament* of the world will not even be a dream. It will be a nightmare.—And speaking of *Russia*, we note her courtesy to the dead Eilieson, to the harassed Italian Fascists under Nobile and to the dead American soldiers who died fighting freedom in Russia. But we see no corresponding attempt among the militant Christians of the world to understand just what religion meant in Russia under the Czars. There is nothing in the way of superstitious degradation in the modern civilized world that quite equaled Lenin's *opium*.—We are so gratified to learn that the *Bankers'* consortium, which rushed in to rescue the Stock Market last fall, has not only emerged alive and well but with a profit. We had suspected as much. —The *unemployment* in the United States, which was not going to happen, and which has not happened, and which has already passed its climax and receded, is still feeding the bread lines and the poor houses. And the first man to be kicked out of a job and the last one to be hired, is, as usual, the American *Negro*. — This matter of national hymns is really getting serious. Not only does the same tune inspire the patriot of England, Germany and the United States, but now comes Civil War in Austria over words for Haydn's good old Austrian hymn. Anne Spencer suggests that we all compromise with the Johnson brothers' *Negro national hymn*, which has better words and music than that of any modern nation.—This *revolution* business is getting serious. The World Unity Magazine points out seven of them: there is the *political* revolution the world over, the *industrial* revolution, the *financial* revolution, which has put American on top, the *scientific* revolution of electricity, the *social* revolution of classes and races, the *religious* revolution, which terrifies the Pope, and the *psychological* revolution, which nobody understands.—And now let the world sit and watch the most astonishing of the battles of peace which it has ever seen: The civil disobedience campaign in India, led by *Gandhi* and *Nehru*.

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.*

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"YOUTHPORT" *by Eleanor Paul*

They Who Wear the Mask

By ARTHUR J. PEEL

A white official and a Negro teacher meet by chance and discuss the Negro problem frankly.

IT was the end of a strenuous day. From early morning until evening I had been endeavoring to disentangle a snarl in which two school districts had become involved to such an extent that the State had been called in to arbitrate. Like Louis XIV, I could say—for a day or two—"L'etat c'est moi!" The little county seat was off the main-line, and train service was limited. Once in the morning and once at night, a "shoo-fly" connected with main-line trains, at a junction miles distant. The heat during the day had been very oppressive, and as I sat on somebody's trunk on the platform, jacketless and in shirt sleeves, the hot air rose in waves from the parallel of hot iron that stretched into seemingly interminable miles through red clay cuttings and past dark pine forests. The shoo-fly was due, but nobody possessed of local knowledge, expected the three-car train to rock into the "depot" for at least thirty minutes. Two or three farmers and a few Negroes were the only other expectant passengers. Presently a Negro who had been standing at the other end of the platform, alone, walked slowly to where I was sitting. He was a young man, neatly dressed and in possession of that intangible something that one instinctively recognizes as culture, even before a word has been spoken. When he addressed me, it was with a soft musical voice and with perfect diction.

"You were at the Court House this afternoon talking with the Superintedent of Schools, weren't you? I was in the outer office and could not help catching something of what you said in regard to Negro education in this state. I am principal of the Negro school at ——— and was very much interested when you made the remark, that the greatest sin of the South is inconsistency in its education policy towards the Negro."

There was something about the man that won my immediate interest. My work necessitated frequent visits to State and private educational institutions, including some of the leading Negro schools and colleges. Not being a native of the South, I was able to view the "Negro problem" from the point of view of an outsider, yet with a sympathetic knowledge of conditions colored by two years' residence in a Southern state. I was well aware that the attitude of representative public opinion in regard to Negro education, had changed considerably from that national consciousness which created and launched such activities as Hampton Institute and Tuskegee. I had observed in my professional duties, that the tendency more and more, on the part of State educational authorities, was to provide the Negro children and young people with the same kind of education furnished in the white schools. I had talked frequently with Negro leaders in the State regarding this matter, and was aware that the deeper thinkers among them were not blind to the incipient dangers of the system.

To me, the policy of the State Board—and this policy is practically the same in most of the Southern states now—was a tacit admission by educational authorities, that the potentialities of the colored children were about the same as those of white children, in the rural districts at least. When I began to see this, it came as a distinct shock, not because of my personal unbelief, but because it was so contrary to what I had been led to expect from Southerners. Later, when I became somewhat intimate with the educational work carried on in the public schools, both white and colored, I began to see absurdities and paradoxes in the whole situation, which may be epitomized in the following remark made by a Negro girl to her friend, while on their way to school, "Is ya did ya Greek?"

But to return to my colored friend, the school principal. "Tell me," I asked, as we talked and waited for the shoo-fly, "what is your honest opinion regarding Negro education as exemplified in the South?"

He was silent for several seconds, then said, "I think you will understand when I tell you that as a boy I had one ambition; it was to go to college. I went to Howard University and graduated with honors. I have been a school teacher in this state for four years. Now I am giving up my school work and shall probably work a farm." There was a wistfulness and sadness in his brief recital that somehow caught me like a stab of pain; I felt that behind all this was a spiritual tragedy. There was a long pause, and then I said, "Which means, that you see no future for your own people along the lines of present educational methods and policies?"

"No——no, I wouldn't say that." The response was slow, and his eyes seemed to search the darkness which was rapidly descending on the pine wood on the opposite side of the track. "No, hardly that. I see an ultimate future for the colored boy and girl with academic and business training; but the immediate future for our youth —educated according to American ideals—is so unutterably hopeless, that I can no longer continue to be a responsible agent for imparting knowledge which I know will one day break their hearts."

"But what about your own race—it must have its leaders; it must provide the fullest scope within itself, for educated and mentally trained men and women." As I gave expression to the old stock argument, I had a faint hope that perhaps he would fail to detect the fallacy that lurked in the suggestion. But this young man had thought too deeply, and knew too much, to let this escape him. He turned to me suddenly and something like a glint of anger flashed in his eyes, as he answered:

"Ah! that's just it: State governments and private and Federal agencies are pouring millions into Negro schools; they are educating our children to the point of self-revelation, until dreams become practical ambitions to achieve. But let the Negro student attain educational success, and realize his opportunities, then he is told, 'Thus far shalt thou come, but no farther.' He sees the American Indian student enter into privileges denied to the American Negro. The educated and cultured Indian is accepted and received in white society; when he qualifies as a doctor, he may have white patients; if a lawyer, he may number white people among his clients. Even Chinese and Japanese students enjoy privileges that are denied to American-born educated Negroes. You spend millions to awaken in the mind and consciousness of our colored youth, his latent power and mental ability; then you deny him the fruit which his growth entitles him to pluck, unaided."

"I beg your pardon; I didn't mean to let myself go" he said, with an engaging smile. Then with that insight that probed my shallow armor, added, "But you *know* that what I said, is *true;* and that is why you said this afternoon, that the South was incon-

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sistent in its educational policy as it affects my race. If we are to be only hewers of wood and drawers of water, then why attempt to give our children an educational background which is preparatory to vocations and professions to which the Negro is to be denied access? Would it not be more reasonable to revert to the original policy which was so much in evidence following the Civil War, and provide the best facilities for thorough manual training?"

"No" I answered quickly, "that is not the solution. While there are those who assert, and honestly believe, that your race is mentally inferior to the Nordic races; that your cultural life is lower—and it is, but cultural *potentiality* is as great with your children, as it is with white children—the plain fact is, that your young men and women are to be found in the front rank of student attainment in Northern and European colleges. It is being increasingly admitted by those who are intimately associated with Negroes, that, by and large, the American Negro is not mentally inferior to the Nordic races when given the same opportunities for developing his mental life. To attempt, now, to arrest this mental development on the part of colored people, would be as fruitless as an attempt to stay the tides. Whatever happens, and at any cost, you must go on; you cannot turn back, nor can you remain where you are."

"But can we make real progress so long as the 'missionary' spirit is allowed to permeate our colleges and schools?"

"You are thinking, I suppose, of white control and white instructors in institutions like Hampton; and of public school systems that are administered entirely by Boards on which Negroes have no representation?" I asked.

"Yes, that's what I mean. It matters not how good the white teacher, when he or she comes into contact with colored pupils or students, there is an invisible barrier beyond which neither teacher nor student may pass. Whether the teacher is conscious of it or not, the student is made to feel that there is a point beyond which he cannot go just as surely as if the instructor said, in words, 'Where I go, you cannot follow.' It is this attitude of white leadership in Negro colleges and schools, that strikes at a fundamental doctrine of education: The teacher must lead his students just as far as they will follow; and he must be willing also to stand aside and see them advance beyond his leadership, if need be. But the Nordic belief of superiority injects a thought of limitation on the Negro, just at that period when fuller development is possible."

"You must not forget," I replied, "that it was the 'missionary' spirit that gave Negro education its initial impetus; it was men like Armstrong who pointed the way and blazed a trail for you to follow——"

"I know, I know," he interrupted, "and we owe them a debt of eternal gratitude. But that spirit is dead now; those who stand in their shoes do not accept us as equals, even after we have proved that we can rise to their level intellectually and culturally. Consider the attitude of many people in this state, for instance; the greater our educational progress, the more would they aggravate the distinction between the races, on the plea that this is necessary to counter-balance the increasing self-respect and self-confidence that are the inevitable fruits of educating the Negro. It is the same cry that is raised against the 'Missionary school' student, all over the world—*'Educate* the lower races, and they begin to forget their place'. Is it worth while training our boys and girls in public schools along lines that are only going to increase their burden and more cruelly hurt their racial pride? We are twelve million people. Every year our school boys and girls are less and less inclined to go on farms or in trades, because they are being educated for vocations that are less strenuous and more 'respectable';" then with a deprecatory gesture, as if further comment was unnecessary, he said "But there, *you* know what is going to happen."

Yes, I knew. And I knew too that the argument was heading for the inevitable dead-lock from which we seek to escape by saying, "Yes, it *is* a great and pressing problem, but the Negro must work out his own salvation. Both white and Negro are caught in a condition over which neither has any control." Or, by way of a change, we may say, "Let him trust to the inexorable laws of evolution, which, sooner or later, bring individuals and races into their birth-right."

My train of thought was interrupted by a faint whistle, still a long way off. Darkness had fallen, unpreceded by twilight, and long deep shadows were imprinted on the track. We walked slowly up and down the platform.

"There are certain influences and forces at work which hold the germ of solution, I firmly believe," I began, in anticipation of leading my friend to consider a more constructive phase of the problem.

"You mean religion?" He gave me a quick look, and one which warned me that I must be careful of my answer.

"Too broad a term," I replied, after a moment's thought.

"Ah!" Both satisfaction and relief were expressed in the word.

"No, religion is not the word to use under the circumstances; it means too little in these days. But a literal interpretation of Christ's teaching would solve the problem.

"Which means that the Negro must not look to any 'church' for social and material salvation," he added quickly.

"The sooner he throws over *that* hope, the better," I answered, then continued, "for the enlightened spiritual consciousness which will bring about complete emancipation for all colored peoples, will split the organized church bodies more completely than any Fundamentalist or Modernist movement has ever done."

A beam of white light swept by and the train came thundering into the depot. Lights swung from the rear car as baggage and freight were loaded and unloaded. We walked leisurely towards the cars as there was enough baggage to load, to keep us waiting for five or ten minutes at least.

"Your last remark interests me very much," I said "and I would like to pursue this line of thought. Remember this, that as long as men can get together and discuss frankly and sympathetically these matters, with a sincere desire to do the right thing, we are getting nearer and nearer to the ideal. Thank God there is no law that can keep us apart——"

"All aboard!" shouted the conductor.

We boarded the train and I led the way to the car, but turned suddenly as my friend said, "Good-bye; this has indeed been a great pleasure, and ——"

"But we haven't finished!——we've got another hour together ——" I stopped; the Negro teacher was smiling, as he said, quietly, "You've forgotten; there *is* a law that keeps us apart."

Yes, I had forgotten; during the time we had been talking, I had lost the Negro, in the Man. I held out my hand, and as we looked into each other's faces, I think we both had one of those rare and fleeting glimpses of Truth, and *knew* of a certainty, that God had made of all men, one flesh. Then with another bright smile, he left me and walked through to the "Jim Crow" car.

I walked into my car and looked around for a quiet seat. Some farmers were loudly discussing a murder case, their remarks being punctuated by spitting tobacco juice over the floor; four youths were playing cards; a commercial traveler was snoring in a corner, while three other men in the same section were arguing against Prohibition. A sad-eyed woman looked stead-

(*Will you please turn to page* 139)

The Autumn Leaf Club

By EVERETT W. GRIMES

Much has been written of the Negro in the South and of the city Negro in the North; but this is a simple account of colored folk in a country district of the North, and what they do and think.

TWENTY-FOUR YEARS ago a few friends and relatives gathered at the home of Mr. and Mrs. Walter Grimes for the purpose of finding a way to band themselves closer together and improve the coming generation by giving them the opportunities they were deprived of. Out of this meeting resulted the club that now meets every three weeks. It has to be something real big to cause a meeting to be postponed.

These people gathered on the night of September the twenty-ninth, right in the heart of the beautiful Wisconsin fall season. Mrs. Oliver Davis of Madison suggested the name, "Autumn Leaf", and that name has been carried ever since. The regular procedure of starting a club was followed, a constitution drawn and officers elected. A committee was appointed to appeal to the state for a charter which was granted in October of 1906.

The club meets every three weeks in rotation at the various member's homes. After the meeting a short period is usually devoted to the great all-American pastime, "gossip". Also during this period the hostess is busy preparing a lunch which has played an important part in the existence of the club. The first meeting in the month is purely a business meeting in which problems of interest to improving of general conditions of the club and its members are discussed. If there is any sickness or sorrow in the community, provision is always made to see about it. When more than one meeting occurs in a month this is a pleasure one. The program committee always has a varied program to offer and topics of the present day are talked over.

Lancaster is located eighty-five miles southwest of Madison, Wisconsin, and thirty miles from Dubuque, Iowa. There were at one time around two hundred colored people living in this immediate part of the State. Today there are only twenty-four residents in Lancaster and vicinity. The youngest is six, and the oldest is at the grand old age of ninety. Adventure, opportunity, matrimony, and death have told very hard on our group.

This club has formed itself so firmly in our hearts that we use it as our official organ here. The citizens of Lancaster respect its members and the club is also quite widely known throughout the southwestern part of the state. The big reason for this is that every year they stage a big "Barbeque and Bowery", on the Thomas Greene farm, six miles southwest of the town, in what used to be the center of the colored population here. There are no colored people living closer than the above mentioned two cities and they rally to help us put over what we call the biggest day in the year. This is usually held on or near August the fourth, and always draws a big crowd. Sometimes there are over three thousand people.

A family dinner is held at noon, a program of the best talent is put on in the afternoon, and at night is the big bowery dance. A lively orchestra furnishes the music and everybody forgets the cares of life for a period of four hours. This past year the Club scored another triumph. Mr. George Abernathy and his "Royal Knights" of Milwaukee, furnished the music, and thus for the first time a colored orchestra played in Lancaster. Throughout the afternoon and evening the crowd may have their choice of barbequed pork, beef, or chicken, cooked by Joseph Grimes. He and another also put on several barbeques throughout the country at various times during the summer season. A refreshment stand is erected, and Dick Lewis and his helpers are kept real busy dispensing candy, cigars, soft drinks and ice-cream. In the years that this picnic has been held there has never been any disorder, which we feel is quite a record.

The present residents of Lancaster are living a typical home life as one would expect in a country town. There are no factories or industries to offer employment. Farm labor, odd jobs about town are all a man can get. Some men however, have good records of service. C. E. Shepard has been with a hardware firm for over twenty-five years. Joseph M. Grimes has been with a family doing housework for over eighteen years, and S. C. Craig has a good record for janitor service in the various churches and schools. Some of the women are employed in private homes, some do catering for parties among the best people here, and their ability is greatly respected in that line.

There at one time was a colored church here but it was a log structure and was taken down in 1923, after most of the people had joined churches in town. A very nice building was erected on the church site and is used only to house tools or in case of bad weather during a funeral. This building and cemetery are kept up from the fund collected at the picnics and club treasury.

In most clubs finance plays an important part, but in ours the dues are small and yet they cover all of our desires. If there is any need for funds, a supper, basket social or bazaar is held and we try to give our kind helpers full value for their money.

The Autumn Leaf Club boasts of the following records:

Ten graduates of the Lancaster High School, and twenty-four graduates of grade schools. In high school, the boys all made good records in athletics.

Four active service men in the World War.

Six active service men in previous wars, one of whom is still living, Mr. Thomas Greene, who is now ninety years of age.

In the business world we can count dentists, garage owners, restaurant proprietors and owners, four school teachers, tailors, club stewards, and two of our group have enviable records and positions on the Rock Island and Northwestern Railroads.

Sunday is quite a big day here, as it is usually a get-together day. There are sometimes out-of-town friends calling on some one, and everybody has to see them before they make their departure. Every home has a telephone or automobile so it is no trouble to get all at one home in a very short time.

The present charter members have so instilled the spirit in the younger members that all are anxious to stick until the twenty-five years are over. Whether it will continue is up to the group entirely, but at present we do not see how we can drop such an important thing. A big celebration is being planned and we want to make it the biggest reunion ever held here in Lancaster.

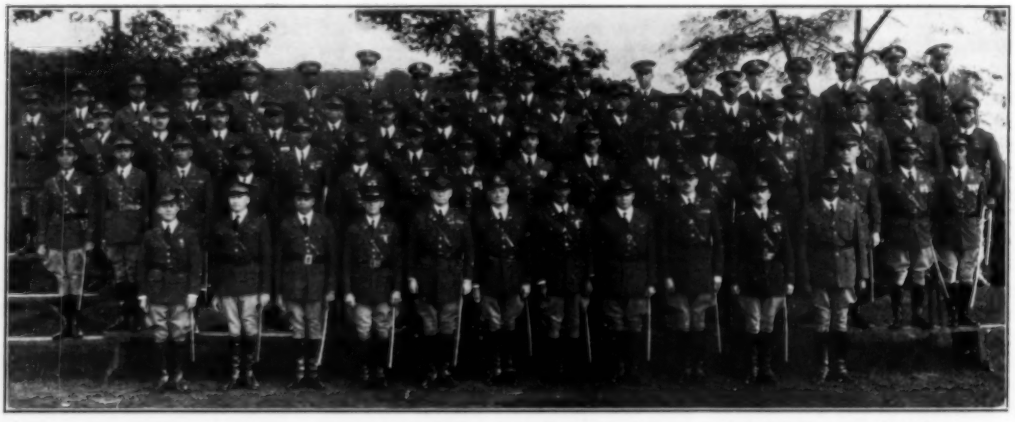
We are always willing to do what we can for the benefit of our race and take an active interest in the happenings of the outside world, and if called upon we will not fail in our part. There is no through transportation here, but some family is always willing to accommodate any strangers.

The 369th Infantry, New York National Guard

By WILMER F. LUCAS, *Captain-Adjutant*

Nobody believes in War and everybody prepares for it, even its victims. This is the story of a colored regiment in the state of New York.

THE FIFTEENTH REGIMENT, New York Guard, came into existence in 1915 by legislative act. This was the first Negro unit of the National Guard of the State. Prior to the passing of a law prohibiting the bearing of arms by independent military bodies there existed several semi-military companies such as the Skidmore and Lincoln Guards. Colonel William Hayward organized the regiment in 1916 and led it to France in 1917.* Between the time of its official recognition as a National Guard regiment on April 17, 1917, and its arrival in France in December 1917, it performed duty guarding cantonments under construction and public utilities in the Eastern Department. It trained at Camp Wadsworth, Camp Dix, Camp Mills, Camp Whitman and in the streets of New York. The war record of the regiment is unique and can never be forgotten.



Officers of the Regiment.

It enjoys the distinction of being the only American unit to have served completely under French command throughout the entire war. It was the only New York organization that went to France under its own State designation, and that carried State Colors throughout its entire service. As a combat regiment it was attached to the 16th Division, 8th Corps of the Fourth French Army, and later to the 161st Division. It was redesignated the 369th Infantry toward the close of the war, which was the normal designation of a regiment in the 185th Brigade, 93rd Division, A. E. F., but continued its service with the French. Its colors were decorated with the Croix de Guerre for gallant conduct in action during the Meuse-Argonne offensive in September 1918. Its personnel received 191 decorations, United States and French, and through the courtesy of the French was the first unit of the Allied Armies to reach the Rhine. Unofficial records quote its casualties as 279 killed in action and 737 wounded with a record of 191 days of continuous fighting.

With such a war record the present 369th Infantry, New York National Guard, has a raison d'etre equal to any regiment of the National Guard that carried on during the war. The background of the present regiment was established and kept alive by Colonel William J. Schieffelin while the main body was in France. Colonel Arthur W. Little succeeded Colonel Schieffelin in command. An able soldier who had served with the regiment during the war as Captain and Regimental Adjutant under Colonel Hayward, and later as Major in command of a battalion, Colonel Little gave his undivided energy to the successful procurement of the present modern drill hall which now houses the regiment. With the aid of a favorable City administration, Colonel Little saw the undertaking through to its completion, and today the present 369th Infantry carries on its armory training in a drill hall of approximately 199,626 square feet—half a City block—which cost about $400,000.

In May 1925, Colonel William A. Taylor was placed in command of the 369th Infantry, N. Y. N. G. His advent was the beginning of what he has since remarked to be the most valuable and enjoyable experience of his military career. He entered upon his duties as a temporary assignee—chosen from the State Staff on which he was Inspector General. He came well equipped to put the regiment over, for his experience covered 27 years as a soldier in the New York National Guard and 16 years as an officer. He was graduated from the Field Officers' School at Fort Leavenworth, Kansas; commanded the Third Officers' Training School of the 27th Division at Camp Wadsworth, Spartanburg, S. C., and was one of the few officers of the National Guard offered the privilege of taking the course of training at the Army War College. During the war he commanded the

* There was delay in organizing the regiment because Governor Smith refused to appoint a Negro Colonel [Editor].

Colonel W. A. Taylor

106th Infantry, N. Y. N. G., part of the 27th Division. Aside from his wide experience, Colonel Taylor has an outstanding reputation in the military establishment of the National Guard as a student of soldiers, firm but fair, well informed in knowledge and requirements of the military, but withal a good judge of those human attributes which make for confidence, high esprit de corps, and loyalty, on the part of his subordinates toward him.

At the time Colonel Taylor assumed his duties of command the state of morale of the regiment was of necessity low, chiefly because of its experience of having had inadequate training facilities. Its organization was far short of conformity with the prescribed organization of an infantry regiment, because of a shortage of capable Line, Field and Staff manpower. To-day the regiment is well on the way toward making a peacetime history, as precious as its war record. It partakes of the same training prescribed for all Infantry regiments of the National Guard of the State and special privileges are not sought.

The average strength of the regiment has reached a point where for the past two years it has maintained itself within 6½ per cent of the total number of men allowed. In many of the companies of the regiment waiting lists have been established, and systems of critical selection of recruits have been necessary, because the applications have exceeded the recruiting strength of the company as set forth in orders. The average attendance of the regiment has increased from 40.3 per cent in 1925 to 80.2 per cent for the drill year ending September 30, 1929. This increase in attendance according to standards set up by National Guard Headquarters has taken the regiment out of the unsatisfactory class in this respect and placed it permanently in the very satisfactory class.

The regiment achieved in September 1928 the honor position in the attendance ratings of all the units of the National Guard by having the highest percentage of attendance for the month. During the last period of field training (September, 1929) the average attendance of the regiment was over 90 per cent, which placed it in the excellent class in this respect. The turn-over of the regiment since 1925 has decreased from 17.8 per cent to 4.2 per cent. This decrease has reflected itself in the training improvements of the entire command and the general efficiency of its non-commissioned personnel.

Briefly taking a word of comment from the official reports of the Federal Inspectors during field duty each year since 1925 we note: 1925. "The regiment concentrated its efforts during the entire tour to develop combat communications, with most satisfactory results."

"Camp sanitation was excellent. The work of the medical detachment was highly satisfactory."

1926. "The 369th Infantry, N. Y. N. G., is to be commended during this tour of camp duty for the honest, willing and untiring effort made by practically all its officers and men, to improve their own efficiency and that of the regiment. The improvement it made while in camp should be a source of satisfaction and pride to all its members. Its discipline and orderliness in camp was very satisfactory. The regiment should be especially commended for qualifying more expert bayonet men than any other regiment in the New York National Guard."

1927. "Very Satisfactory Ratings."

1929. "Colonel William Taylor is commended for the excellent discipline, military courtesy, generally fine appearance of the regiment. His interest and wholehearted co-operation in connection with all training and administration matters is worthy of special commendation."

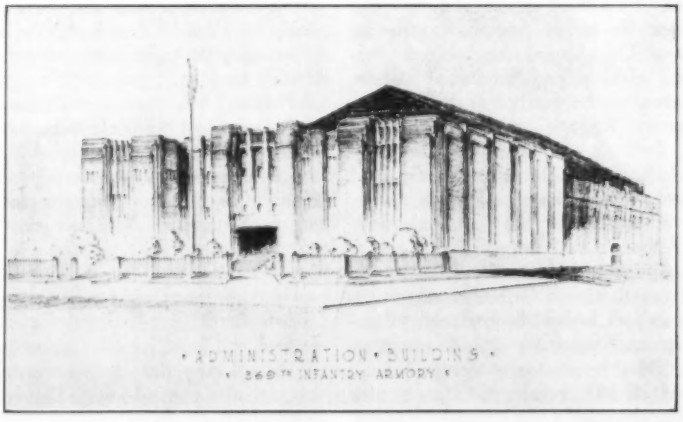
The armory drill training of the regiment which runs from October to September is always intensive. Aside from the definitely set forth periods of training as called for by the Regimental Training Schedules, the Armory drill period points toward the creditable fulfilment of two inspection objectives. These objectives are the Annual Armory Inspection, which takes place some time between January and April of each year, and the Annual Tour of Field Duty during the month of September.

As a feature of the armory drill periods, regimental reviews are held at intervals. These reviews offer opportunity for demonstration to the citizens of the community the efficiency and training of the regiment in ceremonies. Company and battalion efficiencies have also been demonstrated by machine gun exercises and intra-regimental athletic competitions. The social aspect of the review has also furnished welcomed diversions for both officers and men and their friends.

The Governor of the State of New York reviewed the regiment during its last camp tour, and his commendations of the showing of the regiment were received in the following letter to Colonel Taylor:

"It has not been my practice to send commendatory letters to the commanding officers of the military and naval units of the State, that I have reviewed during the summer.

"I am making an exception in the case of the 369th Regiment, however, on account of the exceptional efficiency



The New Armory

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displayed throughout the ceremonies at Peekskill, last Sunday. Both officers and soldiers indicated a very high state of morale, excellent precision, and an interest in their personal appearance, which was most gratifying to me."

Perhaps the most serious consideration in the constructive upbuilding of the regiment is the selection of the proper officer personnel. This phase of the organization and growth of the military establishment requires careful consideration because of the permanency which should attach itself to the appointment of an officer and the limitations which obtain in respect to his further re-assignment to other commands. The nominating officer must keep ever in mind the likelihood and necessity for his officers developing with the progress of his command.

Since 1925 the opportunity has been given 80 non-commissioned officers and enlisted men of the regiment to become officer candidates. Approximately 55 of these men have earned commissions as Second Lieutenants. Several have since earned promotion to First Lieutenants, and in three instances they have attained the rank of Captain, now commanding companies. The following table is interesting to note in respect to the development of the present officer personnel of the regiment since 1925:

Officer Growth—Comparative—
1925 *to* 1929

Officers	1925	1926	1927	1928	1929
Colored	23	40	49	50	52
White	25	21	11	10	9
Vacancies	18	5	6	6	5
	66	66	66	66	66

Most of the increase in officer personnel among the line officers has been by promotion from the ranks of the officer candidates and from the already existing officer personnel within the regiment. This policy has proven a healthy one and energetic and promising officer material has been developed and is making good. While this policy of promotion within the ranks has been effective, a large portion of consideration has also been given to former officers of the war who have applied for assignments to the regiment, whenever their qualifications were acceptable and they were able to meet the requirements of a fair examination.

Recently the plans for the completion of the housing of the regiment have become a reality. Through the ceaseless effort of Colonel Taylor and the support of officials of the City Administration, an appropriation of $1,053,000 has been made, and a new Armory Administration Building will soon be under the course of construction. It will probably be completed within the early part of the year 1931. The building is to be the most modern administrative building housing any regiment in the State of New York. It will front on Fifth Avenue, running back 220 feet on 142nd Street, and 143rd Street and adjoin the present Armory drill hall. The approach to the entrance of the new building on Fifth Avenue will have a magnificent layout. Each company will have its own quarters; a gymnasium has been provided for; a bowling alley, squad rooms, well-equipped medical rooms and facilities, an officers' and enlisted men's mess, reception rooms, a trophy room, adequate shower bath facilities for the entire regiment and a modernized storage space for the proper keeping of regimental property and equipment.

Before another year has elapsed the regiment will probably be equipped with its official insignia which was adopted and approved by the War Department on April 5th, 1923.

The future of the regiment has been well assured by the development of a constructive program. No longer is there any question as to the rightful place of the regiment among the first ranks of the National Guard of the State of New York.

The I. C. U. of South Africa

THE Industrial and Commercial Union of South Africa was the first native trade union of any importance in that country. It had once about 60,000 members and was organized during a dock strike in Capetown in 1920 by a band of natives with one or two European Socialists assisting them. The Union has shown surprising vitality and its initial success was due to the energy and ability of Clements Kadalie, a Nyasaland native.

In 1927, Kadalie came to England to study trade union technique; to secure affiliation for the I. C. U. with the Amsterdam International Federation of Trade Unions; and finally, to get from British Trade Unionists such assistance as he had been unable to obtain from Europeans and South Africans. His three objects were achieved. The I. C. U. became affiliated with the Amsterdam International Federation of Trade Unions. Kadalie studied trade union methods at Geneva, in Austria, Germany, Holland and England, and he impressed people by his extraordinary quickness and ability. He had intended to visit America, but there was probably some difficulty about his passport visé and he was suddenly recalled to South Africa by disquieting news concerning his organization.

During his absence, Champion, a Zulu, who had been left in charge, misappropriated funds and tried to start an independent movement in Natal. Kadalie made arrangements for having an English trade union leader sent out to South Africa to help him in reorganization, and hurried home. He arrived in South Africa to find the disintegration even worse than he had feared. The Central Office was in chaos. Many branches were disbanding, while the Herzog Government was prepared to launch its four Native Bills upon the country and was tightening the Pass laws. The situation was critical.

The Trade Union Congress of South Africa gave Kadalie no help but offers of support came from the Communists. Kadalie had no theoretic aversion to Communism, but he knew that race prejudice in South Africa was so bitter, and the very existence of a native trade union so precarious and the Government so hostile, that an alliance of Negroes and Communists would be dangerous. All of his letters and cables to Europe were opened and read by the Government, but, nevertheless, his English friends secured the services of W. G. Ballinger, a fine and intelligent young white Scotchman with wide trade union experience and educated at the International Labor College at Oslo.

After weeks of delay for his passport, he sailed for South Africa in the summer of 1928. He was promptly arrested on his arrival, but eventually

was allowed to land. The I. C. U. was in pitiful confusion. The defalcations of its officials had led to lawsuits which European lawyers were exploiting for their own success. The bills amounted to many thousand pounds. Champion had broken away completely and formed an independent organization. The Central Office was bankrupt and only a loan from a European woman prevented the lawyers from seizing the equipment.

Ballinger went to work. He found the remaining officials superbly loyal. They worked for weeks without salary under threat of arrest, without rest and without complaint. They re-organized the branches; systematized the records; amended the Constitution. For a long time, Kadalie worked loyally with them, but he was a brilliant and nervous man. He had been accustomed for a long time to having his own way. He found advice galling. He was extravagant and with big ideas, and Ballinger's Scotch economy exasperated him. He began to drink heavily. Once, he was arrested for a wild speech at a meeting while drunk. Ballinger bailed him out. Then he had trouble with his wife, and finally, was given a year's leave of absence on half pay so as to pull himself together. This did no good. He was a man of energy and idleness exasperated him. His vanity was hurt. He finally resigned from the I. C. U. and started a rival organization.

Meantime, the original I. C. U. goes on. It is the only constitutional South Africa native union. It draws up reports; presents cases before Wage Boards; conducts legal defense; and is slowly re-establishing itself as the balance between the industrialized native and exploitation. There is desperate need for such a union but there are also desperate difficulties. Debts are being slowly paid but it will be months before the Central Office is really solvent. England has sent about $3,000 to tide over immediate expenses; Amsterdam has sent $500. But Ballinger's own salary has been spent largely in helping support officials who have worked under starvation conditions until debts are paid.

Meantime, the government which is seeking support for its policy of disfranchising the Capetown natives, has lifted the cry of Communism in Natal. It took advantage of a disturbance in Durban to charge the I. C. U. with all native unrest and it is using this strike to beat the natives and the I. C. U. in particular. If the Government can succeed in declaring the natives to be potential Communists under the influence of irresponsible agitators, they can get from the legislative assembly unrestricted legislation of the severest sort.

In this crisis, one thing is clear: the I. C. U. must be kept going or there will be nothing to stand between the natives and unlicensed exploitation. To keep the Union going means financial help. The Amsterdam International is unable to do more. The British Trade Unions in these hard times can do little, and the rest are afraid of the disreputable connections of the I. C. U. The I. C. U. is, therefore, appealing to the United States to help them raise $10,000 or less for this great work. The Negro leaders of South Africa are not angels. If they were, they would not need help. The plight of the I. C. U. is partly their own fault, but their faults were inevitable on account of their lack of opportunity; their position of subservience; their isolation and their enforced ignorance. Out of confusions of this sort great movements are born. Who will help?

The above narrative is taken almost word for word from the Report of an English woman who has been in South Africa and who is connected with the trade unions. Her letter was sent to Oswald Garrison Villard and through him has come to us. We are publishing it for the benefit of those who ought to know.

"Jim-Crowing" Nurses

I WRITE you this letter after days and weeks of urging by my friends, who number many among the leaders and persons of note in this community, to explain to you the exact situation of the entering of Negro women as student nurses in the Highland Hospital for nurse training of this (Alameda) county of California.

In June, 1923, there came to me by special delivery this letter to a colored applicant for nurse training:

"In answer to yours of June 11th asking for admission to our school for Nurses, please note that it is impossible for me to consider your application. This matter was taken up some time ago and definitely settled.

"Trusting that you may realize that you cannot enter our school and with best wishes I am

Yours very truly,
J. E. Cameron, R. N.,
Superintendent of Nurses."

On this letter I based the right to fight to have Negro students enter the county hospital, a tax paid institution, to training such as other races were allowed, since the laws of the State of California require no racial qualifications.

Being a trained social worker and one who has traveled extensively, and having received the major part of my education and experience in the Southern part of the United States, I collected all data available, held many conferences with judges and district attorneys of this county, as well as with many laymen, especially with the wealthy whites.

After having everything documented, I presented the facts in case form to the Alameda County League of Colored Women Voters. It took several months to do this. This organization had formed a committee known as the Hospital Committee, and I was elected chairman. Then the fight was on. I was soon introduced to a medical director of institutions, who hated the sight of Negroes other than in the capacity of menial labor. This director was coarse and insulting and had no regard for Negro womanhood; then came the Institutions Commission—some 14 persons, many individually nice to Negroes, but collectively they were all influenced by the medical director, and here I sensed the tinge of segregation in the form of "buck passing". This, I was prepared for. I had in advance written to the superintendent of nurses of the Los Angeles County Training School for Nurses who had admitted a Negro student in 1919. The answer from Los Angeles County was favorable to the colored student.

I worked on quietly, through political campaigns with promises of each County Supervisor elected to use his influence to have the Negro student enter.

In 1926 came the opening of the New Highland Hospital (one million eight hundred thousand dollars), the medical director still holding out that the Negro student should not enter, using any silly thing for an excuse. In 1927 both the medical director and the superintendent of nurses resigned from

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THE N.A.A.C.P. BATTLE FRONT

SPRINGFIELD, MASS., JUNE, 1930

WHEN the National Association for the Advancement of Colored People assembles on June 25th in Springfield, Massachusetts, in its twenty-first Annual Spring Conference, the event will be more than a coming together of white and colored people with common interests from all parts of the country. The Conference will represent a focus of months of effort. It will be the culmination of the Moorfield Storey-Louis Marshall Campaign, to do honor to the work of the dead leaders and insure its being carried on in a manner worthy of the efforts they gave.

Before the culminating meeting in Springfield on the night of July 1, many other meetings of various kinds will have been held in cities throughout the country. Branches are putting forth unusual efforts this year to make known the pioneer work the Association has done and still is doing. They are calling to membership on their campaign committees prominent citizens of both races. The aid of editors is being enlisted, both white and colored. And new activities are being inaugurated to bring home to all groups what the Association and its leaders have stood for.

Besides the usual popularity contests, of babies, and adults, and the dances, teas, sales, tournaments, musical evenings and other forms of entertainment that have been a part of campaigns in past years, the branches in many cities are instituting a new form of contest. It is one that is designed to interest young people in the N. A. A. C. P. work and program. Essay contests are to be held among junior members of the N. A. A. C. P. on the work of Moorfield Storey, the Association's first and only President, and its frequent champion before the U. S. Supreme Court, the winner to receive a photograph of this leader. All this celebration is to signalize the N. A. A. C. P. coming-of-age, the completion of its twenty-first year.

It is appropriate that the Association's coming-of-age should be celebrated in the heart of a state which furnished much of the moral backbone of the movement that freed the nation of slavery. For Massachusetts gave to the nation not only abolitionists who sharpened the issue contested in the Civil War; but troops and leaders, one of whom laid down his life leading colored Americans fighting for their freedom in battle. After the war, it sent to the South brave men and women who dared ostracism, threats, and humiliation, in order to bring to the freedom and their children the weapon of education.

In coming to Massachusetts and to Springfield, therefore, the Association is in a sense coming home. And that feeling is intensified by the warmth of welcome being prepared by the people of Springfield and their confidence that this Conference of the N. A. A. C. P. from June 25 to July 2, will be an event of national importance.

For this confidence, there are the best of grounds. There is the record of past N. A. A. C. P. Conferences to fortify it. Gradually, from year to year, the Annual Spring Conference has been increasing in interest and significance for all citizens of whatever color. These week-long gatherings are something more than a convention. They are far more than a mere pleasure jaunt, although those who have attended some of the Conferences have vowed they would not willingly miss one in the future.

What the Annual Spring Conference of the N. A. A. C. P. has slowly come to mean to the nation, is a gathering where a year's experience in dealing with inter-racial problems is pooled and made public; where specialists in the various fields of science bring their knowledge and experience to bear upon those problems; and where people from all parts of the United States, white and colored, gather to meet personally, and to learn from one another of the expedients invented and adopted to make the country more livable for persons of all races and colors.

In reality the Annual Spring Conference of the N. A. A. C. P. has now become an unrivalled public forum, whose findings are transmitted by telegraph and radio and daily newspapers to all parts of the civilized world: calling attention to grave abuses where they still exist, proposing remedies and calling attention to new experiments tried in various localities; and above all, by the presentation of the Spingarn Medal blazoning creative achievement during the preceding year—and sometimes during a preceding lifetime—by an American of African descent.

In the N. A. A. C. P. and in its Annual Spring Conference, the creative vision is focussed on those Americans, white and colored, working together for the purpose of making race relations harmonious and easy rather than anarchic and brutal and violent; striving to release the creative impulses of colored Americans and to spread popular knowledge of their achievements. It is their faith that prejudice, as the word implies, is a product of prejudgment, of ignorance; and that upon increased knowledge and understanding must follow increased sympathy and human treatment, equality of opportunity for people of all groups.

In the twenty years of its existence, accordingly, the National Association for the Advancement of Colored People has stressed the accumulation of fact and the distribution of such information when acquired. In its attack upon lynching, which reduced the number of such crimes from upwards of 100 a year to 12 in 1929, the Association began with investigation, with publication of the investigators' findings. So it scotched the myth that lynchings avenged one crime only, crime against women, and showed that men and even women were brutally done to death for transgressions real or fancied against the code that holds one group superior because of its skin pigmentation and another group inferior for the same reason.

Confident in the law of the land, and in recourse to the courts which interpret that law, the Association has enlisted in its aid a number of the most distinguished legal minds of the country, including the late Moorfield Storey, its first and only President; the late Louis Marshall, and, in the field of criminal law, Clarence Darrow. These champions won no less than five victories in the United States Supreme Court, affirming the fundamental rights of all minority groups, as well as those of the Negro; and have participated in innumerable decisive victories in the lower courts, state and federal.

In the process of building, which is its main work, the Association has kept constantly in touch with public sentiment. It has written to editors and the editors have responded by publish-

ing its letters. It has made public stories of progress or of hardship and those stories have travelled through the world, even to India, Japan, Ceylon and South Africa. Its staff have written upwards of twenty books and have been contributors to the best monthly and weekly magazines not alone in America but in England and in Europe as well. Yearly the number of persons seeking information from the N. A. A. C. P. increases. People come from Europe, Africa and Asia, letters come from students and teachers, clergymen and writers, scientists and artists in all parts of the world. And to these the Association makes available the best information it has accumulated on the subject of relations between the races and the progress being made in orderly arrangement of those relations.

The work of the National Association for the Advancement of Colored People has become international in its scope and, as Dr. W. E. B. Du Bois said at its January meeting in New York, that work is part of a world-wide movement involving all peoples of color and all the so-called white races. The N. A. A. C. P. in its twenty years experience, has come to realize that the relations of white and colored citizens of the United States form only a small segment of a world problem. The Association feels that in the spirit of its approach to the race problems of the United States, the world problems of color and race must be dealt with, if there is to be eventual peace.

In 1930, the Association will bring to Springfield certain specific problems for discussion. The era is past in which it could be claimed that the Negro had not a soul, was not a man. The era is swiftly passing in which it can be claimed that he is incapable of any known level of culture achieved by members of any other race group. But the N. A. A. C. P. is still concerned with the treatment of the Negro as citizens, with the problem of obtaining for him equality under the law and in the national life.

The Association is fighting in the highest courts of the land, efforts to bar the Negro from primary elections in Southern states. At the moment of writing, four such contests are being waged, originating in Texas, Virginia, Florida and Arkansas. The Association is facing the problems offered by the Jim Crow system with its denial of opportunity and its abuses. It is considering, as it has long considered, the question of equality of educational opportunity, of equal and just treatment in the courts, of protecting the humblest colored man from exploitation and mistreatment. It is everlastingly concerned with creating a public sentiment which shall insure for the Negro what President Roosevelt named the square deal.

Inevitably in its contact with a cross section of all the problems of the modern world as they affect colored Americans, the Association has been confronted with the question of labor. It has found Negroes discriminated against on the job and, too often, excluded from labor unions affiliated with the American Federation of Labor. That question assumes particular significance this year in view of the Federation's announced intention to conduct an intensive unionization campaign in the Southern states where Negroes are most numerous.

That question of the Negro and union labor is one of the most pressing and important which the N. A. A. C. P. will discuss at its twenty-first annual Spring Conference in Springfield, Massachusetts. For of what use is it to the Negro to be emancipated and a citizen, if he is barred from the work he can do competently and must either starve or turn to the most menial forms of day labor, being discriminated against even here.

The Negro and his relations with union labor, forms perhaps the most immediate salient of the problem of the entire economic life of the Negro. It is one which the Association has been studying for some years. It is one which the Association has called to the attention of the American Federation of Labor and invited the Federation to investigate jointly with the N. A. A. C. P. To date results have been scanty. At its annual meetings the A. F. of L. has passed a formal resolution urging equality of treatment for Negro workers. But constituent international unions of the Federation still exclude the Negro formally, or informally. So do locals of international unions which profess to accord the Negro equality of treatment. That is one of the questions vital to unionization and to the economic order which the Association intends to discuss fully and frankly in Springfield, Massachusetts. And in proceedings in that city, from June 25 to July 2, may be expected to be of vital interest to all those concerned for the welfare of their country and its treatment of all groups of citizens within its borders.

H. J. S.

White and Colored Officers of the 369th Regiment, A.E.F., returning from France

(*See page* 120)

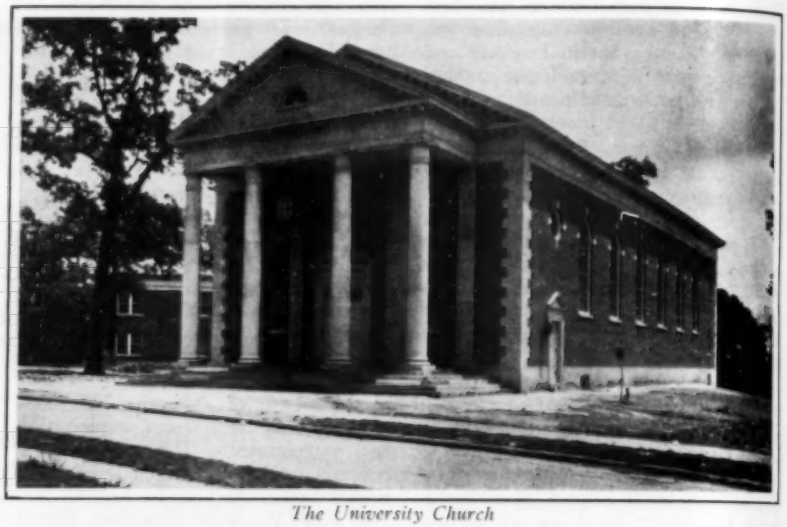
Johnson C. Smith University

By GEORGE W. BROWN

"IT is conceivable that there remain among us many who are out of sympathy with the cause of higher education for Negroes; who take the easy and old-fashioned attitude that the Negro was ordained specifically for the more menial tasks and that to educate him is to go against the providential grain. Those hereabouts, however, who have any knowledge of the excellent work and history of the Johnson C. Smith University, formerly Biddle, who are acquainted with the type of college students there, the excellent record they have been making in the way of self-culture and who are, also, so well aware of the pleasant, cordial and constructive relations that have existed between the citizenship of Charlotte and the executives of that institution, and the dignity and decorum of the students of that college, long ago put to rest any fears as to the effect higher education has upon Negroes: that is, if the situation in general is as it is here in specific."

So read the last paragraphs of an editorial on "Negro Education" in the October 12, 1929, issue of The Charlotte *News*. The *News* was founded in 1865 by W. C. Dowd, the father of the present general manager and is a leading Southern white daily.

The excellent work and history of Johnson C. Smith show a merging of the aid of Southern white men and Northern white women to build a school in the South for the higher edution of Negroes. William R. Meyers of Charlotte, a Southern white man gave the first eight acres of land for the school site. Mrs. M. D. Biddle of Philadelphia, widow of Major Biddle of Civil War fame gave liberally for the early support of the school. The school was originally named Biddle University in honor of her husband. It was chartered by the legislature and is now under the Presbyterian Church in the United States of America.



The University Church

President H. L. McCrorey

In recent years when higher State standards forced schools and so-called colleges to qualify or to die, this school had a new birth in resources. The late James Buchanan Duke of Charlotte, a Southern white man, gave the University over a million dollars in one gift; and Mrs. Johnson C. Smith, widow of the late Johnson C. Smith of Pittsburgh, a Northern white woman, gave buildings, endowment, and personal inspiration to the institution. The University is today, per capita of its student body, the most richly endowed institution for Negroes in the world. C. O. Keuster, Manager of the Charlotte Chamber of Commerce announces through the newspapers of that city that a monument ought to be erected by the city of Charlotte on the campus of Johnson C. Smith University to Mrs. Johnson C. Smith.

Of the seventy-seven Institutions doing college work wholly or in part among Negroes in the United States, Johnson C. Smith University is one. Three hundred men of the thirteen thousand eight hundred and sixty students in these schools are enrolled at Smith in its college of Liberal Arts. It has no high school. There are eighteen men in the school of Theology. On

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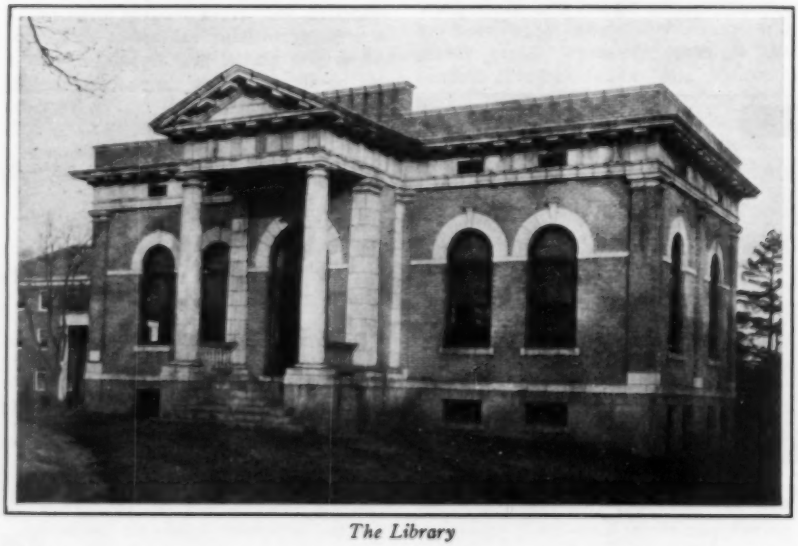


The Library

Re-Visiting the South

By WILLIAM PICKENS

AN occasional trip through the South by any one who has known the South well for many years, is always interesting. In respect to the Negro there are some signs of progress, but the great outstanding phenomenon is the "stand-pat" condition of the South on race relations. Wherever there is change, there is some economic background for it. For example: when a black man wanted a Pullman berth to sleep in from Knoxville to Memphis, it took two days of negotiation on the part of the President of Knoxville College, a white man, to get it; and he finally got it for these reasons: bus traffic and private autos are cutting down railroad passenger fares so much that there is a disposition on the part of the railroad companies to find their commercial interest in stimulating travel on the part of colored people. Therefore, when application was made to a railroad that runs entirely in Tennessee from Knoxville to Memphis, they expressed regret that they could not sell the colored man a ticket, relating how some white passenger had recently made a fuss because they had sold accommodation to a colored woman. But, they said, go over to the Southern Railroad; they can sell to you, because they do not journey all the way from Knoxville to Memphis in the state of Tennessee, but dip down into the corners of Alabama and Mississippi en route. In other words, because the Southern Railroad crosses a state line on this journey, it is an *interstate* fare, even though it is sold from one point of the state to another. The railways are availing themselves of this technicality because of their economic need to do so. They have pretended never to know that point of constitutional law before,—not even when the journey was from one state to a point in another state. In this case, mark you, the Southern only passes through the corner of another state, on its way from one point in a state to another point in the same state. If they have the right to do this, then it is equally right for them to carry Negroes without Jim Crow from one state to another. And the only reason they have not discovered this railroad right earlier, is because it seemed more profitable heretofore to please the white population; it seemed more profitable to cater to the prejudice of the whites than to stand by the Negro and the Constitution. But changed conditions bring change of morals. The railroads themselves would have settled this point of law in the very beginnings of Jim Crow, if they had seen profit in so doing. It would have been settled rightly also if when the very first interstate Jim Crow was attempted, there had been in existence some powerful defense organization to take up the matter for the Negro, as there was when residential Jim Crow was first attempted.

If anything dethrones Jim Crow, it will be economic causation combined with the enforcement of constitutional law. A few years ago, the busses running out of San Antonio, were operated for whites only. Then some northern bus company conceived the idea of profits in setting up lines "for Negroes". But the lines already in operation knew that any bus set in motion to carry Negroes could lawfully carry such whites as were willing to ride with Negroes,—and that any new bus line would defend its constitutional rights to do so. Therefore a new bus line for Negroes would be a dangerous rival for a line "for white people only;" therefore the old lines fought and defeated a charter for the new proposal and agreed to carry Negroes themselves. They carry Negroes now, albeit grudgingly and in the most uncomfortable seats. They are gruff and show Negroes every indication that "we don't want to carry you", by gruffness and discourtesy. But that, too, will be changed if ever it is seen to be profitable to do so. As it is now, Negroes use the busses only under the whip of necessity. Politeness and comfort would greatly increase their patronage.

It is becoming increasingly plain that one of the greatest economic burdens to the South is segregation by race: in many cases a black man finds himself in a half, or two-thirds of a railway coach alone for 25 or fifty miles or more,—when his individual fare can hardly pay for the grease that is used on the car trucks for the journey. Jim Crow can never become anything better than an economic handicap to the whole south, white and black. The white population does not respect Jim Crow where it seems an individual burden to them or where it thwarts some present wish of theirs: as individuals they invade "the Negro side" continually.

The South is yet a strange mixture of confidence and fear on the part of the colored population. Courage and determination were heartening in such places as Hot Springs, Little Rock and Pine Bluff in Arkansas; and in Texas there was aggressive courage in such places as Texarkana, Dallas, San Antonio, Corpus Christi, Houston, Galveston, in many smaller places. But in several large cities even, there was the same ancient fear of 20 years ago. In some places the leading colored men were actually afraid to meet and confer with a visitor representing the National Association for the Advancement of Colored People. In other places, they introduced him to the audience only as an individual, not mentioning his organization, telling the audience: "We do not know what his subject is or what he is going to talk about," etc. From some of the places they disposed of the matter by simply refusing to answer letters,—from one or two places, they wrote frankly "it can't be done here",—and in a few places, after having previously accepted dates, they got scared by something as their preparations progressed, and wired a cancellation at the last minute. But in many places they stood up bravely, and the established branches held drives and membership renewal campaigns, and completed branches, or new primary branch organizations were effected in twelve or thirteen towns and cities. Texarkana, for example, is in one of the meanest parts of all the earth, so far as a Negro is concerned. But in Texarkana all the worth while colored people,—professional and business men, preachers and citizens,—took an active part in preparing for a meeting and canvassing for memberships, so that it was impossible for hostile sentiment to prevent them. It is not a feasible task to attack and oppress a whole united people. In Texarkana, after Mr. Shillady was assaulted in Austin, the Ku Klux had taken advantage of the psychology of the moment and demanded that the Texarkana Branch of the Association should disband. The branch had refused to do so. That was the first victory. Then lately when the same class of whites heard that a meeting was being prepared for a national officer of the organization, they inquired "diligently", as did the agents of Herod, just where and when and how such a meeting was to be held. If they had found only one or two prominent colored men in it, perhaps they would have tried pressure; but finding

the whole Negro population apparently interested, they let it alone,—and Texarkana staged a great drive and meeting, enrolling hundreds of members and raising much money.

And in Houston, Tex., where they have been fighting cases ever since the last stand of the 24th Infantry there, they have learned that there is no protection in fear, and so they staged the greatest meeting that we have seen of the kind in the south, many colored men pledging $25 a year to legal defense organization, some paying in cash at the meeting.

The Negroes of the South, of the type of the leaders in these cities, are gradually impressing upon the whites a respect for colored humans. It is slow movement, but it is not going backwards.

After passing through many experiences in Arkansas and Texas, some of them considered by the local colored people to be really dangerous, it was pleasant to the N. A. A. C. P. visitor to run across a rare experience in the first engagement in Oklahoma. When the visitor arrived this little city of twenty-odd thousand people, who but His Honor the Mayor should come forward with the local colored doctor to greet him. The mayor is a young man, of courage and promise in the land, a college graduate, who realizes that white people in the south are not born "knowing the Negro." Therefore he is trying to learn about them and their situation, and he is doing it. In Dallas where he practiced law for a little while after his graduation from law school, he took interest in the "Little Theatre" movement among Negroes. He is not afraid. He came back to his home in Chickasha, Oklahoma, and decided to run for mayor. His opponent was a wealthy man. The young college man promised a square deal to everybody, even to Negroes. That was supposed to be his finish, but he was so convincing that he won. He is trying to live up to his promises. He is even fighting a great corporation, the Rock Island Railroad, for the right to cut a drainage channel through the part of the town owned by that corporation, and to improve the sanitation of the section where most colored people live. On that very day he telephoned to the general counsel of the Rock Island in Chicago, that if they did not allow the drainage to go through, he would do his best to get every Negro resident in the district to file damage suits against the railroad.

This young man came out to the mass meeting at night and took part in an N. A. A. C. P. program, and it is worth relating, from the South, that he began his address: "Ladies and gentlemen," without any undue flourishes and accents of patronization. His white friends and relatives, a few of them, were seated in the auditorium listening to him, too. He proclaimed himself as belonging to a new order. He said that he did not expect his uncles and older relatives to see as he saw, for they belonged to a different society and an earlier environment. He regarded colored folk as a part of the people of the community, with common interests with all the others. He told how an excited old white lady had stormed into his office when he was first installed as mayor, exclaiming in terror: "What are you going to do about it? what *are* you going to do about it,—the niggers! the niggers are taking our section of the town!" And he had quietly remarked: "Madam, I am not going to do anything about it: there is law in the land, and they are not violating it. They have a right to do what they are doing." The old lady had left his office less excited, but a little wiser,—and a heap angrier.

And the Mayor joined the N. A. A. C. P. and subscribed for the CRISIS. He is 27 years old. He is educated. He is brave. It is always our belief that the only real progress is in the accession of the young,—of the next generation: in short, that the greatest social reformer is DEATH. When people die, we should not feel sad, but philosophical. The procession to the grave yard is a triumphal procession,—for the next generation. This mayor is a Democrat,—but what does that mean?

On the whole, the great southwest is more illiberal and less progressive on the race question than is the southeast. Colored people are unlawfully barred from Pullmans in Arkansas, Texas and Oklahoma. Out of Dallas a colored preacher from Chicago had to buy two tickets and the drawing room to get space in the sleeping car.

The economic advance of colored people in the south is noticeable everywhere, and would be astounding to most people who are not acquainted with the situation. In spite of continual robbery of their property, they are gaining. Even the lodges are beginning to build institutions and office buildings,—hospitals and auditoriums. They used to do nothing but take up "pass words," "throw signs", mostly of distress,—and then dole out something to a fellow when he was sick and have a holiday burying him when he was dead. Now they are building sanitariums and baths and hotels in places like Hot Springs, Ark.—and great office buildings in centers like Houston and Dallas. They are operating hospitals and "homes" and are assisting in the education of the young. In other words they are beginning to forward the economic and other real social interests of the Negro group. And solid economic progress is the only thing that can ever remove oppression and cure prejudice.

In Fayette County, Texas

DEAR Sirs:

I am writing in regard to the flagrant discrimination against colored people in the division of public school funds of common school district number 57 in Fayette County, Texas. To show how the school money is divided, I shall give you a few facts. The per capita apportionment from the state for the school year 1927-28 was $15. Fayette County also pays a per capita. Besides these two apportionments, common school district number 57 has a local school tax of fifty cents on the $100. The state has impartially appropriated money for both white and colored children; but the county superintendent, the county board of trustees and local board of trustees, in collusion, deprive the colored people of their just share. The number of white children of school age in district number 57, was seventy for the school year 1927-28; colored, fifty-four. The white school with three teachers was taught eight months; the colored school with one teacher was taught five months. Six of the seven trustees of this district are in favor of making the same division of school funds as for the school year 1927-28 for the year 1928-29. I am the only trustee on the board who is in favor of an equitable division of funds between whites and blacks. No colored person is a trustee in this district. I do not know of one in this county.

If there is one right above all others of the colored people that should be ligently upheld, it is their right to a just division of the public school funds. Since your association has been expressly organized for the defense of rights of colored people, would it not be the proper course for your society to investigate the acts of the petty school officials of Fayette County who violate the Fourteenth Amendment? The public school records at LaGrange, Fayette County, Texas, need a searching inquiry.

THE BROWSING READER

"Slavery", by Kathleen Simon, London, 1929.

Mrs. Simon's study of slavery is unfortunate. She is without doubt a sincere and well-meaning woman She is overcome by the persistence of slavery in the world. She says:

"There are certainly in the world today at least 4,000,000 slaves. There are probably many more; their number may even exceed 6,000,000. But in any case, the minimum number of 4,000,000 persons, held in bondage as a saleable property, is established by trustworthy evidence. The cry of these slaves—the more pathetic because it is so largely inarticulate—comes ringing across the sandy deserts and over the ocean waves to civilization. It is a cry for just one thing—Liberty!"

Nevertheless, her book amounts to an attack on all the slave-holders in the world except the British and a clean bill of health for them. Her contradictions in this respect are extraordinary. She says: "Slavery takes place under British administration no longer." And yet, in the same breath, she tells of 200,000 slaves manumitted in British Sierra Leone only in 1928; of slavery in the Egyptian Sudan which Great Britain rules; of slavery in Hong-Kong which Great Britain owns; of slavery in certain parts of India, which Great Britain dominates. Her main stress is on the slavery in Abyssinia, and there she paints a picture that is black indeed if true. But it rests unfortunately on the testimony of Englishmen, Frenchmen and Italians, who are ready to pounce upon Abyssinia and cut it in sunder whenever they can get the chance. Such attacks on dark people is always prepared for by high moral indignation at some alleged crime. Whatever an Englishman says, Lady Simon receives at absolute face value, but when the King of Abyssinia undertakes to "secure the complete abolition of slavery in all its forms and of the slave trade by land and sea," Lady Simon is doubtful.

Reading her picture of Abyssinia one almost fears that this book is a trap to lay the groundwork for English aggression upon this black country. The treatment of the cocoa controversy between the English and the Portuguese is also not satisfactory. "It may be difficult for Portugal to believe that criticism is due to pure humanitarianism," says the author. This is not only difficult for Portugal, it is difficult for most thinking people in the world.

It is not solely by the countries that Mrs. Simon criticizes that her book is to be judged, it is by her strange reticences. She, for instance, has nothing to say about forced labor in the French Congo or in the Belgian Congo or about peonage in the southern United States. Is this because France and Belgium and America are very dear to the British soul just now?

God knows it is a blot upon modern civilization that four or five million persons are held as actual slaves today in the world; but the imperial aggression of white folk led by Great Britain, is not only indirect cause of this continued slavery, but the cause of the virtual enslavement of many millions more, who, while they are not saleable property, are nevertheless real property of the great white profit-making corporations.

"Born To Be." By Taylor Gordon. New York, 1929.

Taylor Gordon's autobiography is another product of the Van Vechten school of Negro literature. It was written by a white woman, Muriel Draper, who translates as near as may be Mr. Taylor's actual words. The result is, as Mr. Van Vechten assures us, "something new," and "a human document of the first order." The book is frank, rambling, full of anecdotes, loosely constructed, and often entertaining. But it does not strike us as literature. It, of course, deals largely with the dregs. This boy begins his career as page in a house of prostitution; graduates to gambling and opium-smoking, and then, after a time, emerges and submerges into more legitimate industry and less. He came into prominence when Rosamond Johnson taught him to sing, and no one who has heard Johnson and Gordon sing "Stand Still Jordan!" can ever forget its spell.

Yet, from that singing, comes quite a different soul than is revealed in "Born To Be", and on the whole, a soul that I like much better.

I may be wrong, but in this book I get the impression that Taylor is "cutting up" for the white folk. I can see Carl and Muriel splitting their sides with laughter, while he jiggs and "yah-yahs!" But of life, of real life, in that drab western town, there must have been poignant tragedy as well as screaming farce. I would like to hear a little more of the inner life of that dark mother and of the other wandering children. But here there is scarce a serious word. The book is entertaining, but by its incompleteness, it is not life. It is not literature.

I am distinctly pained when Taylor Gordon tries musical criticism and slurs the magnificent work of Nathaniel Dett's epoch-making choir. I suppose this was a sop to his literary gods.

Covarrubias has illustrated the book; and not being an art critic, my judgment on the success of his work is worth little. I am frank to say, however, that I think I could exist quite happily if Covarrubias had never been born.

"The History of the Alpha Phi Alpha". By Charles H. Wesley. Washington, 1929.

Mr. Wesley in this book has added an interesting sidelight to the development of Negro college life. The Alpha Phi Alpha was the second Negro Greek Letter Fraternity to be established in the United States, and the first one among undergraduates. It is today the largest and most influential. The book is naturally a little too statistical and filled with names and facts to be easy reading, but it is most valuable as a book of reference.

"Long Long Ago". By R. C. A. Samuelson. Durban, 1929.

This book is too largely missionary twaddle, but it has some very interesting facts and information concerning the Zulus of South Africa.

"A Health Inventory of New York City". By Marshall M. Davis and Mary C. Jarrett. New York, 1929.

This report is published by the Welfare Council of New York City, and illustrates better than any sermons the attitude of professional social reformers toward American Negroes. In the first place, "Negro" is spelled with a small letter. In the second place, while by testimony of this report Negro health is one of the larger problems of the city, not a single Negro appears on the research committees of this organization. Finally, we are told, "Negroes, therefore, represent 4 per cent of the city's population and

(*Will you please turn to page* 141)

THE POET'S CORNER

Morning

By ANTONIO JARVIS

THE chill fog lifts and in the sky
A thousand hues of rose and pearl
Float brightly westward as the wind
Awaking from its quiet sleep
Sends cloud and fog sun-tipped with flame
Behind the distant hills—
A frenzied bird on beauty fed
Flings to the day, from startling heights,
An ode wrung from his prisoned soul,
Till pleased, the warm, resplendent sun
Smiles on the drowsy world!

Slum-Row

By MARY GIBBONS

LIKE a file of drunken men, with hats awry,
Your drab houses string along the street:
Caved-in roofs teeter on the brim of sagging timbers.
Like a drunkard's limp, loose lips;
Your porches slump and drool;
Like thick, filmed eyes
Your bleary windows gape,
And water trickles from your broken eaves.
Staggering, you lean toward spattered sidewalks,
Staring at the mouldy gutter-wash.

Slits of green gas flame peer out uncertainly,
And sloven laughter splashes oily gusts of noise
Against the silence that each twilight makes.
Puffs of wan smoke thread through the heavy air,
And curl skyward.
A gaunt weed, nourished in the shadow, droops
To lean her pale face in the gutter.
The black fingers of a dead tree silhouettes
Against a sickly moon.

The Glory of a Dream

By THEON LA MARR

O STARRY heaven! I can ne'er embrace thee,
Tho' fairer than a lovely maid thou art;
My bosom swells, and as I stand to face thee,
Insatiable yearnings fill my heart.

How like a youth's ambition thou art smiling,
High, high beyond the reach of mortal arm;
Yet through abysmal ether, art beguiling
The soul forever upward with thy charm.

Impetuously, I stretch my arms to reach thee,
My heart within, impatient for the touch.
How might I it attain, O wilt thou teach me,
That I might teach Ambition too, as much?

Oh—burst poor heart, and weep aloud for sorrow;
The touch of heav'n, to angels only giv'n,
'Tis counted meet to hope for on the morrow
When toil and tears bring broken hearts to heaven.
And youthful Hope, with gentle wings all gory,
Held fast to earth by Poverty's strong chain,
Is like a poet's yearning for the glory
Of heaven's embrace—foolish, idle, vain.

Although strong walls have often broken fetters
Of Penury, and soared on the sky,
Amid bright stars, to pen their names in letters,
Which like their noble spirits, shall not die;

Still, countless are the souls, which like a poet,
Who fancies he holds heaven to his breast,
Have dreamed of glory, yet shall never know it,
And so by dreaming only can be blest.

Poems

By KENNETH W. PORTER

A Chinese Student Misses the Big Game

THE ivy covers
The stadium walls
As a sweater
The chest of a football hero.

Ivy, they say,
Is a parasite.
But who could truthfully say that—
About the sweater?

A Negro Orator

For J. P.

WHEN he began
I saw his black face.

When he had ended
His black face meant no more to me
Than the black hair
Of the girl beside me.

I Hear a Brown Girl Singing

By HELEN LENHART YOKE

BROWN girl,
With your slender throat
That sings to me
Of all the sorrows of your race,
Hear my song.

I have seen your sorrow,
I have known your heartache,
I have felt your desolation,
I, too, have been an alien
In my native land.

And I say to you:
Sing!
Even as your song touched me
And made me kindred to you,
So shall it touch mankind
And fear, and hate, and prejudice,
Shall vanish with your song.

Brown girl,
With your slender throat,
Sing on, and on, and on.

American Ideals

By
MALCOLM CHRISTIAN CONLEY

THE red man looking upon the hills,
Plains and skies,
Rivers and seas,
Said "Lord, let me hunt."

The white man looking thereupon
Said, "Lord, let me possess."

The black man thereupon gazing
Grew strangely fond
Of something vaguely beyond.
He, with an open chest,
Gave his heart a throbbing fling
Unto the glimmering mountain crest.
The stars his supplication hastened to ring
When he shouted aloud, "Lord, let me sing."

Passage

By EFFIE LEE NEWSOME

MY grandmother has a strange little door
That opens upon the lawn
With panels across—
I've counted them, four—
And it's just as gray as the dawn.
When Patience and I are there in the spring
We pass through this way to go violeting.
When Patience and I are out there in fall
We rush through this door
To hear the crows call.
In bright summer time beneath the blue skies
We often steal through to find butterflies.
It has an old knocker we just love to try.
We hammer it hard each time we go by.

ALONG THE COLOR LINE

Wendell W. King, pg. 133

EUROPE

¶ In a debate on the Colonies in the British Parliament an under secretary said that the House of Commons was responsible for 36 British Colonies and Protectorates with 60,000 civil servants and 70,000,000 natives. Out of 15,000,000 children of school age only 2,500,000 were enrolled in schools.

¶ The Hampton Institute choir under the direction of R. Nathaniel Dett will tour Europe during the month of May.

¶ Pietro Mascagni, the great Italian composer, is collecting American Negro music, in order, as he says, to re-educate Europeans. "The Negro songs which I heard twenty-seven years ago in the United States are real music, and we Europeans have almost lost the sense of true music."

¶ Paul Robeson has been singing to a great audience in Albert Hall, London. He was accompanied by Lawrence Brown and is starting a concert tour in Great Britain. After that he will begin rehearsals for Othello.

¶ Mrs. Emilie Hapgood is dead in Italy. She will be remembered as the first promoter of Negro plays on Broadway. It was her interest and money that launched the Colored Players in 1917-18. Three plays written by Ridgeley Torrence were staged, "The Rider of Dreams", "Granny Maumee", and "Simon the Cyrenian." Among the players were Opal Cooper, Inez Clough, and many others who have since made their mark. The striking costumes were designed by Robert Edmond Jones.

AMERICA

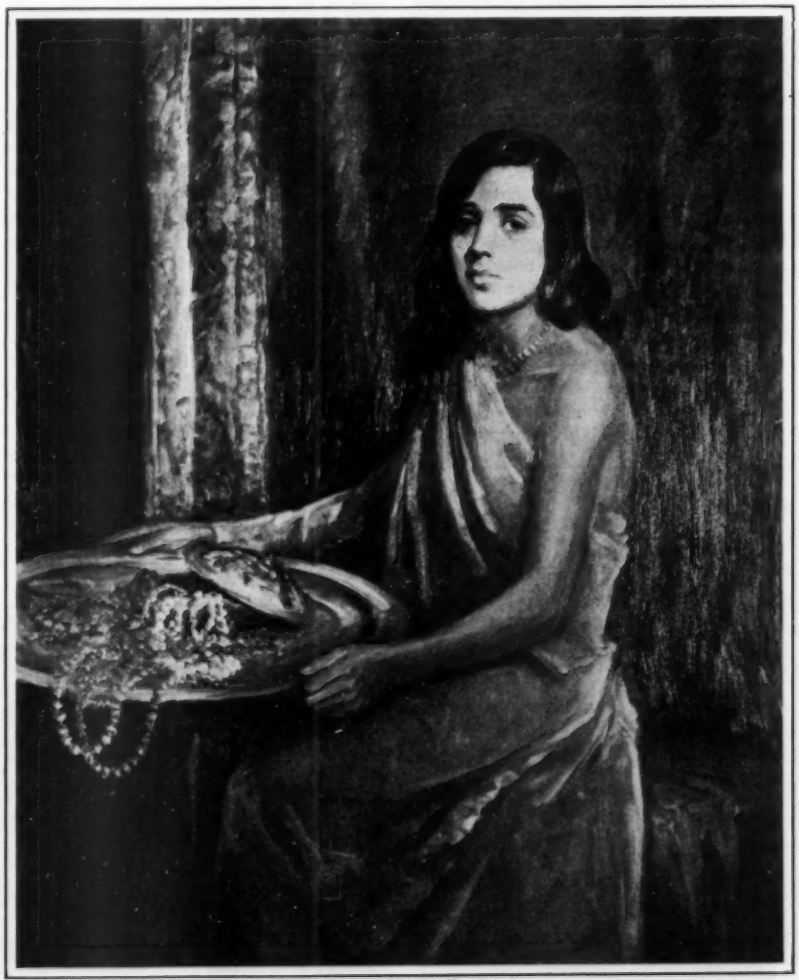
¶ The Sixteenth Annual Observance of Negro Health Week took place March 30th to April 6th under the auspices of the Tuskegee Conference, the National Business League, and the U. S. Public Health Service. The Health Service furnished free of charge programs and posters.

¶ Michael Gold says in the February *New Masses* that "the Communist Party has done more work among Negroes than the Socialist Party has ever done in twenty-five years of activity."

Even today the Socialist Party has a segregationist attitude toward the Negro. It will deny this, but we need only study its recent organization work in the South.

The Socialists carefully and opportunistically avoided all mention of the Negro problem in their textile unionizing. But the Communists faced the problem squarely and boldly—almost suicidally, some fainthearts believed. The Communists insisted that the Negroes be organized equally with the white workers. Events justified them. The white Southern textile workers, in a few months, learned the lesson of solidarity. They responded nobly when they understood. They came to realize for themselves that the segregation of Negro and white workers is one of the methods by which the textile tyranny oppresses the South.

¶ An audience of 5000 colored people in Washington greeted three Negro Congressmen in celebration of Negro History Week. Congressman DePriest escorted to the floor of the



Painting of Mary E. Spears
By Maude E. Eggemeyer, pg. 134

PENN COLLEGE LIBRARY
OSKALOOSA, IOWA

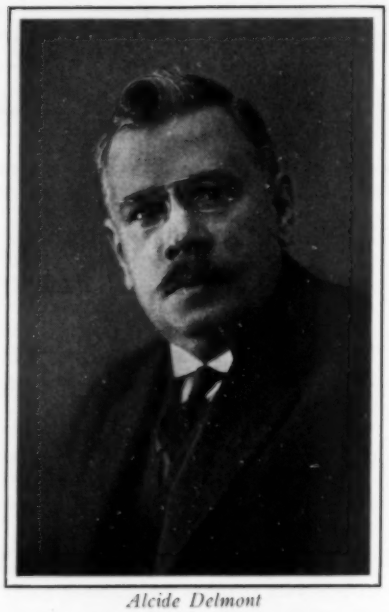
House of Representatives, two former colored Congressmen, John R. Lynch who served on the 44th, 46th, and 47th Congresses from Mississippi; and T. R. Miller, who served in the 51st Congress from South Carolina.

¶ Statistics of high schools have just been given out, for the year 1927-1928, by the United States Department of the Interior. In the Continental United States there were 132,329 colored students enrolled. Of these, 82,074 were girls and 50,255 were boys. In reorganized high schools (which indicate a better system of instruction) there were enrolled 26,760 boys and 42,029 girls, a total of 68,789, showing that most of the colored students are in the more imperfectly organized schools. If we take the total enrollment in all schools, the states rank as follows in the number of public high school pupils:

Tex.	12,906	Mich.	3,975
N. Car.	8,894	Ky.	3,920
Ohio	8,534	Calif.	3,656
N. Y.	8,106	N. J.	3,424
Pa.	7,548	La.	3,385
Mo.	5,647	Okla.	3,277
Ill.	5,622	Kans.	3,257
Va.	5,302	Ind.	3,226
D. C.	5,276	W. Va.	2,516
Md.	5,200	Miss.	2,514
Tenn.	5,052	So. Car.	2,502
Ga.	4,557	Fla.	2,262
Ala.	4,369	Mass.	1,369

¶ A letter written by a colored man, Sam H. Reading of Philadelphia, to Senator Heflin, precipitated a hot debate on religion and race intermarriage in the United States Senate recently. Heflin attacked Ex-Governor Smith, Governor Roosevelt, and Mayor Walker. They were defended by Senator Copeland who declared that he was absolutely opposed to the inter-marriage of the races.

¶ An "Early Diagnosis" campaign to stop tuberculosis has been inaugurated by the National Tuberculosis Association. Tuberculosis is decreasing, but it is still widespread among the poor. This campaign will take place in April and information concerning it may be obtained by writing the association at 370 Seventh Avenue, New York.



Alcide Delmont

BLACK RULERS

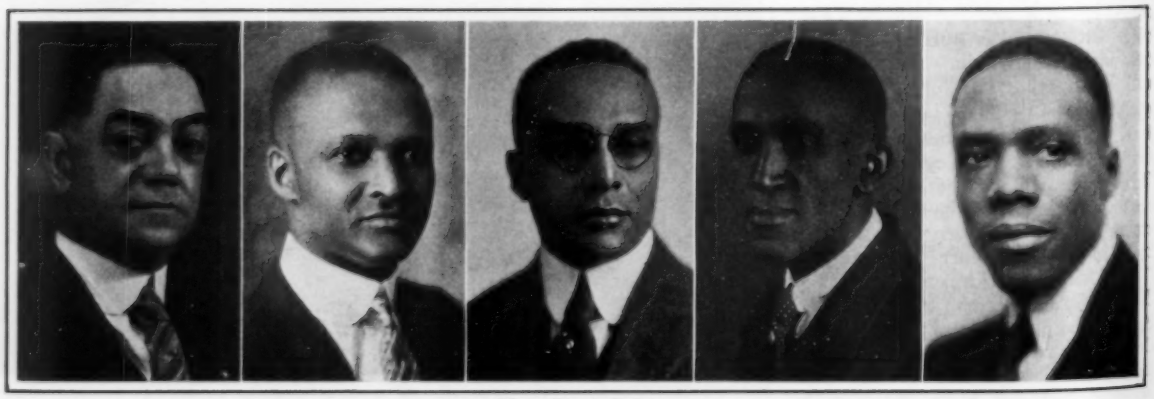
¶ Edward W. Henry of Philadelphia is a police magistrate. He was appointed by Governor Pinchot in 1925, and re-elected for the full term of six years in 1927. He polled nearly 300,000 votes, and ran third among eighteen candidates. He was born in Buffalo, N. Y., educated in the public schools and at Atlanta University and the Law School of Howard University. He first practiced law in West Virginia and then in Philadelphia.

¶ James A. Cobb has been Judge of the Municipal Court, District of Columbia, since 1926. He was born in Louisiana in 1876, educated at Fisk and Howard. For eight years he was special assistant District Attorney and he is a professor in the Howard Law School.

¶ Lamar Perkins, member of the House of Assembly, Legislature of New York, was born in Georgia in 1896. He was educated at Beach Institute, Lincoln University, and the Harvard Law School. He served in the World War and began practicing in New York in 1924. He was elected in 1929 to the Legislature on a regular Republican ticket, defeating his white Democratic opponent by 1600 votes. At the Lincoln Day Celebration in the Assembly, Mr. Perkins was the principal speaker.

¶ W. S. Vaughn was re-elected to the City Council of Youngstown, Ohio, in November, 1929. He is thirty-six years of age, was born in Alabama, and educated in the public schools and at the Youngstown Y. M. C. A. Law School. He is married and has six children. This is his second term in office and he acts as Chairman of the Committee of City Parks and Playgrounds and is a member of several other important committees. His constituency, the Third Ward, has more white than colored voters.

¶ Alcide Delmont was Under-Secretary for the Colonies in the administration of André Tardieu in France. M. Delmont was born in Martinique, French West Indies, in 1874. He was educated at the local lyceum and given a scholarship to study law in Paris. He was admitted to the bar in 1895 and received his doctorate three years later. He began to practice law and also took active part in matters of social reform, especially during the labor strike of 1898. He then returned to Martinique where he stayed five years defending the fishing industry in the courts. He also helped in the secularization of the schools and the hospitals. Delmont returned to Paris in 1904. He won the Paillet prize for an essay on the Reform of the Colonial Constitutions. This is a prize offered by the Conference of Paris Lawyers and has been won by many distinguished advocates. He delivered many lectures under the patronage of the Ligue des Droits de l'Hommes and was elected one of the forty members of their central committee. He was lawyer in many celebrated cases like



More Black Rulers

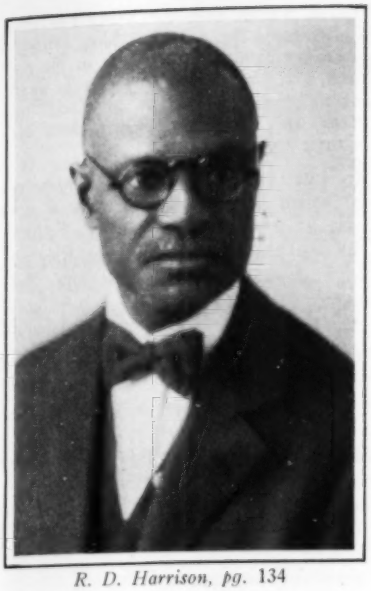
E. W. Henry
Magistrate

W. S. Vaughn
City Councilman

James A. Cobb
Judge

H. L. Parrish
City Councilman

Lamar Perkins
Member Legislature



R. D. Harrison, pg. 134

that of Bertha Tranchon which is reviewed in the Revue des Grands Procés Contemporains. In 1910 he was an unsuccessful candidate of the Radical Socialist Party at Havre. From 1906 to 1914 he was President of the Solidarité Colonial. He formed a committee for the defence of the interests of Martinique, and a monthly social club where all the colonists met and got acquainted with one another. When the war opened Delmont became a corporal and was afterward promoted and received the Croix de Guerre. After the war he was made a Chevalier of the Legion of Honor. He founded the French Colonial Institute in 1919 which received notable recognition from the government. Finally he was returned to Parliament from Martinique and appointed to the Under-Secretaryship of the Colonies by Tardieu.

EAST

¶ James L. Wells, instructor of design of Howard University has a wood cut called an African fetish on exhibition with the College Art Association at Princeton University. He exhibited thirty-six other wood cuts at the New York Library in December.

¶ Julian D. Rainey of Roxbury, Boston, Mass., has been appointed Assistant Corporation Counsel of Boston at a salary of $5,000. He was born in North Carolina in 1888 and was educated in the public schools of Virginia and at the College of the City of New York. He was a member of the A. E. F. and served in France.

¶ James G. Wolff has been appointed as Assistant Corporation Counsel of Boston at a salary of $3,500. Messrs. Rainey and Wolff were appointed by Mayor Curley in recognition of their support during the last election.

¶ Edward Matthews, a colored baritone singer of Boston, is forging to the front. He is a product of Fisk University and has had the friendship and help of Roland Hayes. In February he gave a recital in Jordan Hall, Boston.

¶ Otto Bohanan has been appointed teacher of music in the Dewit Clinton High School of New York. He won in a competition over forty other candidates.

¶ Negro Clergymen of New York withdrew their support from the Federation of Churches in February because of a report of the research director who blamed Negroes for moving into white neighborhoods and putting the white churches "out of business." This seemed like a plea for segregation; the Federation declared "We never have stood and do not now stand for the segregation of the colored people in this city." The colored ministers have rejoined the Federation.

¶ J. K. Humphrey, a colored minister, reports that he has been unfrocked by the Seventh Day Adventist Conference of Greater New York because he tried to purchase property for his colored church in Atlantic Highlands. He charges that the Conference has forty-three sanitariums and hospitals costing nearly six million dollars to which Negroes, usually, are not admitted.

¶ Miss Marion Anderson, the well-known contralto singer, has appeared in concert at Carnegie Hall, New York City.

¶ Radio Station WEDH in Erie, Pennsylvania, is a station of the Erie *Dispatch-Herald*. The programs of this station are broadcast from Canada to the Gulf of Mexico and reach thirty-nine states of the Union. The chief engineer of the station is a colored man, Wendell King. He is a member of the Institute of Radio Engineers and the American Institute of Electrical Engineers. Mr. King is a graduate of Union College of Schenectady where he majored in electrical engineering, studying under the well-known Steinmetz. For a time he worked in the research laboratory of the General Electric Company and then became a sergeant in the army during the war. After the war he was employed by an electrical manufacturing company in Cleveland and then took charge of a radio station at Ashtabula. Under his personal supervision this station was moved to Erie in December, 1927. Mr. King is twenty-nine years of age, and unmarried. His station is atop of the Commerce office building, a eleven-story skyscraper.

SOUTH EAST

¶ The Durham Fact Finding Conference has a printed report of the papers read before it at the last conference. They treat education, public schools, church, press, literature, economics and politics.

¶ The Fifth Annual Session of the National Association of Collegiate Deans and Registrars was held at Charlotte, N. C., March 6-8.

¶ Dr. Plato Durham, a leading Liberal white minister of Atlanta, Georgia, is dead. He was one of the finest exponents of liberalism in race relations that the newer South has produced.

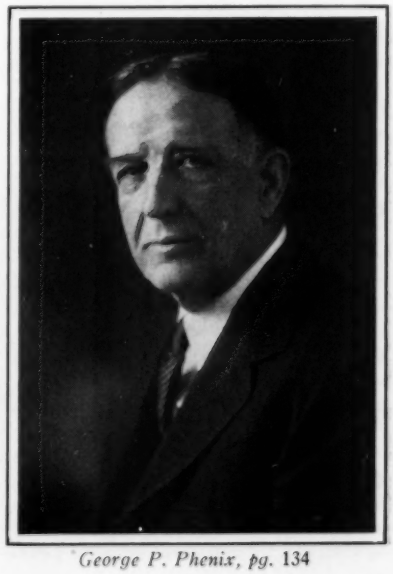
¶ The North Carolina Supreme Court has just ruled that buses are common carriers and must provide accommodation for Negro passengers. This has been a subject of litigation for several years.

¶ The Second Annual Festival of Music and the Fine Arts is being held in Fisk University in April. During the week the corner-stone of the new library will be laid.

¶ The Mozart Society of Fisk University through the gift of $10,000 will make a trip to the North in 1931.

¶ Three one-act plays have been presented by the college students of Spellman College: "Flattering Word", "Will O' the Wisp", and "Riders to the Sea."

¶ Spellman and Morehouse Colleges of Atlanta have been elected to membership in the Association of American Colleges. Other Negro colleges in this association are Howard, Lincoln, Fisk and Wilberforce. It includes over four hundred colleges and universities.



George P. Phenix, pg. 134

¶ A final report of the West Indian hurricane disaster in 1928 and of the relief work in the islands and in Florida has been issued by the Red Cross and contains the names of the colored advisory committee in Florida and their statement that the Negro sufferers obtained adequate aid.

¶ The Builders Conference held its eighth annual meeting at Hampton in February. It is a meeting of colored contractors and builders.

¶ A Wisconsin boy wrote these words in his diary during the Civil War in 1864 from Chattanooga, Tenn.: "We have a Negro regiment here called the Fourteenth U. S. Infantry under Colonel Morgan. I went to see them on dress parade and never saw a regiment go through the various maneuvers of said parade better, in fact but few equalled them. They were organized November 29, 1863. . . . The Government pays them $7.50 a month. General Steadman, Commander of this post, said to Colonel Morgan, 'If I were a Colonel, I'd rather have command of this regiment than any regiment of whites I've ever seen.'"

¶ Dr. George P. Phenix has been elected fourth principal of Hampton Institute, succeeding General Armstrong, Dr. Frissell and Dr. Gregg, who resigned last Fall. Dr. Phenix was born in Maine in 1864. He is a graduate of Colby and for a long time was principal of the State Normal School at Willimantic, Conn. He came to Hampton in 1904 and took charge of the academic work. Later he was made vice-principal, and after the death of Dr. Frissell was made acting Principal. When Dr. Gregg resigned last July, Dr. Phenix was again made acting principal and in January was elected principal and member of the Board of Trustees.

MIDDLE WEST

¶ Mrs. Georgia Ellis, a colored lawyer, has been nominated for the Legislature of Illinois by the Republicans of the Hyde Park District of Chicago.

¶ At an exhibition at the Palette Club, Richmond, Indiana, a white girl, Maude Kaufman Eggemeyer exhibited a painting of "A Brown Girl with Beads." Mary Ellen Spears was the model who posed for the picture.

¶ At Benzonia, Michigan, there is said to be a chance for colored people to buy good farm and fruit land. A forty acre farm with a house, timber, and orchard can be had for $800.

¶ Henry M. Porter, a colored man, has been made one of the supervisors of Census work in the colored district of Chicago. Porter was born in Texas and is a graduate of the University of Michigan.

¶ The New Provident Hospital in Chicago has succeeded in raising three million two hundred twelve thousand dollars for its new plant. Julius Rosenwald cabled $220,000 from Europe, and Mrs. Helen Swift Neilson cabled $50,000.

¶ Mrs. Annie M. Malone of St. Louis has given $15,000 to the New Provident Hospital, Chicago.

¶ Dr. Allen J. Westley, a graduate of Fisk University and treasurer of the Sigma Pi Phi fraternity, died in Chicago in December. He was prominent as a physician and in fraternity circles.

¶ Frank Young, colored doorman at the Miller Theatre, captured single-handed two hold-up men at Wichita, Kansas. A fund to reward him has been raised by the city. Crowds have been flocking to see him and messages of congratulation have poured in.

¶ The Gilpin Players have given "Roseanne," a play in three acts, in Cleveland. The *Plaindealer*, a prominent Cleveland daily, under whose auspices the play was given, says that the play thrilled the crowd at Public Hall.

A number of ministers, however, protested at the way in which the church was treated by the play. The difficulty of free expression in Negro art is thus indicated.

MIDDLE SOUTH

¶ New Orleans has a population of 120,000 colored people and only one playground for colored children. Three or four playgrounds in the midst of the colored district are posted with the sign "No Colored Wanted."

¶ The *Montgomery Advertiser*, a leading white daily of Alabama, had recently two editorials on Dr. George W. Carver of Tuskegee that said among other things:

"It seemed to the *Advertiser* that at this time when the Alabama farmer is none too cheerful and none too certain what to do, the great story of Carver of Tuskegee should be told in more detail than it has been told before." It added, "Alabama can boast that it has a man who has probably done more in this field of research and probably knows more about the chemical possibilities of plants than any other scientist in the world. That man is George W. Carver, the great Negro scientist of Tuskegee Institute."

¶ In the face of this comes the following report from Oklahoma published in the *Black Despatch*:

"Dr. George W. Carver, noted scientist of Tuskeegee met the mailed fist of prejudice when his recretary applied for drawing-room accommodations to Dallas, Texas, over the Santa Fee and was refused by Glenn Eddie, division passenger agent. As a result of the refusal, Dr. Carver and his secretary were forced to ride to Dallas in a separate coach over the Santa Fee to keep his lecture engagements."

¶ The *Union Electrical Magazine*, published in St. Louis, carries a picture of Oscar Fichlin. Mr. Fichlin has worked with the Union Electric Light and Power Company for twenty-four years. He began as porter, then became clerk, then laboratory assistant, and is now chemist at the Ashley Street laboratory.

SOUTH WEST

¶ At McAlester, Oklahoma, sixty-one miners lost their lives in an explosion, sixteen of them being colored. A relief fund of $80,000 was raised in the state and the Red Cross assisted by an appropriation of $5,000 and by taking charge of the relief work.

¶ Robert D. Harrison has been a railway mail clerk for thirty-eight years and ten months in the Post Office of Fort Smith, Arkansas. He was retired last June after a total of forty-four years of service, and on his sixty-second birthday. He received a letter of congratulation signed by the Postmaster General and other tokens of appreciation. With his salary he has educated as physicians a brother and a son, and he owns considerable real estate.

¶ There are 106 trainmen working on 1100 miles of the lines of the Missouri-Pacific. They have a union and a charter from the American Federation of Labor. Nevertheless they are not recognized by the white union nor are they admitted to the white union. By arrangement between the white union and the railroad, no further Negro trainmen are to be hired so that when one of the present number dies or is discharged, no other colored man takes his place.

FAR WEST

¶ George W. Gross, of Denver, who has been a citizen of Colorado for forty years, is dead. He was born in Kansas and educated in the public schools and at the University of Kansas. He was the father of eight children of whom four are now living. Mr. Gross was for a long time messenger of the Governor, and then for seven years clerk in the state highway department; for more than ten years he was president of the Denver Branch of the N. A. A. C. P.

¶ Miss Helen Dundee, a second year colored student in the North Central High School, Spokane, Washington,

has been selected pianist for the advanced orchestra of the school from two dozen applicants.

WEST AFRICA

¶ Sir Gordon Guggisberg, English Governor of British Guiana and formerly Governor of the Gold Coast, West Africa, has resigned because of ill health. Sir Edward Denham, former Governor of Gambia, West Africa, has been appointed to succeed him. The Governor of British Guiana receives $20,000 a year and $5,000 extra for expenses.

¶ The report of education in the Gold Coast, West Africa, shows that there are 241 schools assisted by the Government, two of them being high schools; and eighteen primary schools maintained by the Government entirely. There was a total enrollment of 26,750 boys, 7,696 girls. The total Government assistance amounted to $445,085. The parents of pupils paid $162,830 in tuition.

¶ The Order of the British Empire has been bestowed upon Emir of Katsina who has been made Honorable Commander. The present Emir, Alhaji Muhammandu Dikku, has reigned twenty-three years and is the tenth Emir since the fall of the Habé Dynasty in 1807. He rules over 800,000 square miles.

¶ A fourth session of the National Congress of West Africa has been held in Lagos. As a result of this meeting a branch of the Congress has been established on the Gold Coast with the Rev. E. B. Euba as President.

¶ Mr. T. J. R. Faulkner arrived in Monrovia, Liberia, December 21st, and was accorded a great welcome. Mr. Faulkner was the one who alleged slavery in Liberia.

¶ Later information says that the International Commission of Inquiry into the alleged existence of forced labor in Liberia will consist of Mr. S. Leak, representative of the League of Nations, Dr. Charles Johnson, representative of the United States, and Ex-President Arthur Barclay, representative of Liberia.

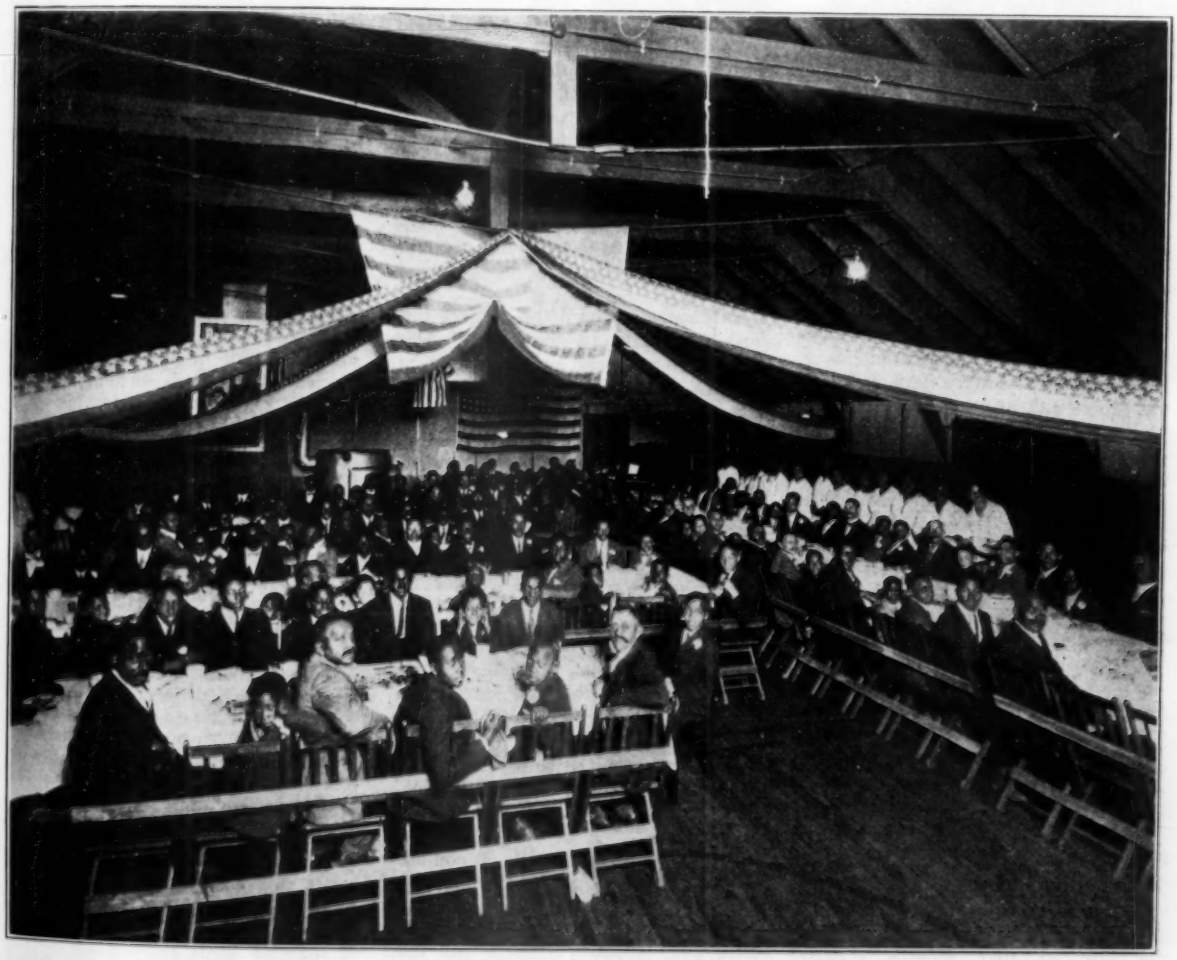
¶ In January the Governor of the Gold Coast, British West Africa, laid the corner-stone of Mfantsipim School a rebuilt high school for the Gold Coast, supported by the English Methodists. Two hundred thousand dollars was required for the school towards which the Governor promised $65,000. The school was originally opened in 1876, closed in 1899, reopened in 1905 and since then has been languishing. Finally, rebuilding was determined upon. There is a new campus of eighty acres with twelve buildings.

¶ A commission of inquiry into the killing of women in Opobo and other places in Nigeria has reported, justifying the troops. The Governor has appointed another commission to make a wider inquiry. This commission will consist of one official, two white merchants, and two Negroes.

¶ The Fourth Achimota Educational Conference has been held on the Gold Coast.

¶ A writer in the *Gold Coast Spectator* complains that the A. M. E. Z. Bishop of West Africa has not visited any of the circuits or out-stations in

(*Will you please turn to page* 141)



Father and Son Banquet, Lockland Y. M. C. A., Lockland, Ohio

YOUTHPORT

For Juniors of the N. A. A. C. P.

EFFIE LEE NEWSOME, *Critic*

Editor: Agnes J. Laws
Assistant Editors: Elizabeth Carter, Alda Taylor
Art Editor: Eleanor Paul

A STUDENT'S CREED
By Gladys M. Whitfield

I BELIEVE in myself. There is something peculiar to me that is valuable, to me, and to mankind. To be a worthwhile student, I must discover and use my intrinsic inclinations and abilities.

In order to develop my good traits I must work. I must work hard and do far more than is required of me.

I believe in my fellowman. Everyone has something to contribute to common good, just as I have something to contribute. I believe in all peoples, everywhere, regardless of race or creed. They too have peculiar values that will aid human progress.

Because I believe in my fellowman, I appreciate his offering to humanity, his condition, elevating or degrading; his ideals, high or low. He was created for some purpose. Perhaps he failed to find it.

I believe in noble character. I can not be great by having greatness as an ideal, nor can I achieve fame by crushing others and using them as a means to my desired goal. True worth comes as the result of losing one's self in a great humanistic movement.

I believe in religion—any kind of religion, Christian, Jewish, Mohammedan, or any of the others that help man to live nobly, reverence a supreme power, and give himself most completely to ethical human growth and happiness.

EVERYONE knows that February ushered in the birthdays of two of our most noted men in history, namely, Abraham Lincoln and Frederick Douglass. These men should mean more to us as a race than to any other people, because they were both instrumental in securing for us this liberty which we now enjoy. Each man put forth his greatest effort to snuff out the life of that hideous monster "slavery".

Douglas, born a slave came face to face with it and spent his life trying to bring about its extinction. He traveled extensively, gave many spirited orations, led an "Anti-Slavery" campaign, published books and edited newspapers. These were all in the defence of his people. Today he stands as the first man of our Negro race. Why shouldn't we honor him?

Every branch of the N. A. A. C. P. in this country should have held some sort of public celebration in honor of these two men. February fifth, Long Branch group gave its celebration. The program, presented by the Juniors consisted of: a biography of Frederick Douglass, Lincoln's famous Gettysburg Address and orations by both celebrities dealing with the fallacies of slavery. Many people went away with a clearer conception of what these two men contributed toward our large step to freedom.

Agnes J. Laws.

MY pupils depend on THE CRISIS to keep them acquainted with current Negro history. They are publishing a year book whose theme is aviation.

In connection with this project they wish to get the photographs of Miss Bessie Coleman and of Lieutenant St. Julian. Will you tell me just where these photographs may be secured?

Thanking you for any information which you may give me, I am

Robert P. Watts,
St. Louis Public Schools,
Vashon High School.

SCHOOL RECORDS

AT Lincoln, Nebraska, in January, Theodore Howard, a colored student at Union College was declared winner in the college oratorical contest. He had six white competitors. He will represent Nebraska in an inter-state contest to be held in Detroit. His subject was "The Prohibition Amendment as it Effects the Negro Race."

During forty years of sports competition, eight Negro students of the University of Iowa have been letter men. There were five in football: Holbrook, Alexander, Slater, Galloway and Benjamin; there was a broad-jumper, Gordon; a sprinter, Roberts; and a baseball player, Crawford.

Here is a story of the reputation which one colored boy made at school. We take it from a daily paper:

If anyone, teachers or students, needs help of any sort at the Johns Hill junior high school, there is one lad who is always ready to give it to them. Whatever the difficulty whether it be an accident on the playgrounds, a load of books too heavy for some one to carry, or monitor work to be done Searcy Garrison, colored, son of Mr. and Mrs. John Garrison, is on the spot to contribute whatever he can in the way of assistance.

Searcy, aged fifteen, thinks now that he will be an undertaker when he grows up and his associates say that he has the soothing manner and unassuming nature that are excellent qualifications for the profession.

Wishing to let his parents know how much the school is impressed with the lad's fine attitude, his teacher, Miss Sadie Fitzpatrick, wrote the following letter to his parents:

Dear Mrs. Garrison: Before Searcy leaves my room I wish to tell you how thoroughly I have enjoyed having him in my room. Everyone of his teachers has remarked to me about him especially concerning his wonderful attitude. The coach says he is just the same on the field, so dependable. Searcy is so kind and considerate of others, always polite and willing to help in anything that is to be done. We also admire his quiet, gentle way of going about his work and doing his best to get it done.

You surely have a son to be proud of. May he have success and be a source of pride and joy to you always.

The Storm

THE air grows very sultry,
Without its usual breeze—
The long-expected downpour comes,
The wind tears through the trees,
A clap of thunder shakes the earth
With a rumbling, muttering sound,
A streak of lightning flits above,
Revealing the homeward bound.
With a rending crash a limb falls down,
Its leaves are blown about the ground,
The hissing rain in torrents beats
Upon the homes of many streets
While inmates are indeed alarmed
Until the mighty storm is calmed;
And then, at last, to end their strife
A sunbeam sheds reviving life.

ELIZABETH CARTER.

Postscript
by W. E. B. DuBois

PROGRAMS OF EMANCIPATION

IT is natural that with so old an organization as the National Association for the Advancement of Colored People there should arise ever and again criticisms of its program and accomplishments by radically-minded folk. The interesting result, however, of most of these criticisms is that when it comes to practical programs they are all in essential agreement with ours.

Take, for instance, the recently announced program of the American Negro Labor Congress, a Communistic organization. We put their program and ours in parallel columns:

Labor Congress	*N. A. A. C. P.*
Against lynching and mob violence.	Against lynching and mob violence.
For the right to vote.	For the right to vote.
Admission of Negroes to trade unions.	Admission of Negroes to trade unions.
Unionization of all workers and farmers.	Increased democratic control of industry.
Inter-racial conference on union organization.	Inter-racial conference on union organization.
Against peonage.	Against peonage.
Free public school education.	Free public School education.
Opposition to Jim-Crow schools.	Opposition to Jim-Crow schools.
No color restrictions in the army.	No color restrictions in the army.
Against imperialism.	Against imperialism.
Freedom of Haiti.	Freedom of Haiti.
Against anti-inter-marriage laws.	Against anti-inter-marriage laws.
Against discrimination in courts.	Against discrimination in courts.
Against residential segregation.	Against residential segregation.
Against the Ku Klux Klan.	Against the Ku Klux Klan.

Even in the statement of general aims, there is great similarity:

Labor Congress	*N. A. A. C. P.*
Against white terrorism, lynching, mob violence, police brutality.	We have before us today five major aims: 1, the complete abolition of lynching and mob law; 2, political freedom; 3, industrial democracy; 4, better education; 5, the absolute ending of segregation of all sorts based on race and color.
Against segregation and all forms of race hatred and discrimination.	
For equal pay for equal work.	
For better working conditions.	
For the organization of all Negro of white workers into industrial unions on a basis of full equality.	
For the organization of all Negro and white farmers and agricultural workers.	

There is naturally difference of emphasis. The Labor Congress lays its chief emphasis on the organization of Labor and criticizes the N. A. A. C. P. as the potential leader of a class of small capitalists in opposition to the interests of the laborers.

The N. A. A. C. P., on the other hand, points to its tremendous record of accomplishment. There are very few organizations in the United States that have been able in less than a generation to show so many concrete evidences of successful work of agitation. On the other hand, the criticism of the Labor Congress is not a criticism of what has happened, but of what might be expected to happen according to the formula of Marxian socialism.

The N. A. A. C. P. is by no means unaware of this. Many of us for a series of years have warned against an attempt to solve the American Negro problem simply by the capitalistic program of accumulating wealth. So far, there is not the slightest ground for accusing the N. A. A. C. P. of taking the part of the landlord and the employer against the laborer. The facts are absolutely to the contrary.

At the same time, the position of this organization in its attitude toward wealth and capital is and must be difficult. We live in the greatest capitalistic country of the age and probably of all ages. We must look that fact square in the face and endeavor, in the first place, to align ourselves with those who seek to correct the evils of capitalistic organization, and, at the same time, preserve its tremendous possibilities for good. This is a hard road. In countries, like Russia, it has led to war and revolution; and our chief difference with the American Negro Labor Congress is that we do not believe that similar reform in the United States need entail violence. It will call for sacrifice, patience, clear thinking, determined agitation, and intelligent voting. But if civilization is not a failure, it will call for nothing more than this. And on this platform the N. A. A. C. P. puts its feet.

HAITI

THE action of President Hoover in regard to Haiti has been disappointing. The personnel of his Commission is not re-assuring. Forbes believes in imperial aggression although he would insist that it be efficient. Fletcher came near plunging the United States and Mexico into war. The Catholic Church secured representatives but the Negro race did not. Liberalism across the color line has but one lone advocate, Will Allen White. From such a Commission we must await a coat of fairly thick whitewash for Russell and his marines; a disparaging criticism of the Haitians and advice to withdraw some time, perhaps in 1936, under cover of a Platt proviso and the financial tyranny of the National City Bank.

Meanwhile, we deeply regret Dr. Moton's consent to make a separate survey in Education. He should have been made a full member of the Commission, both because of the importance of education in Haiti, and the miserable failure of America to encourage it, and also because of his Negro descent. A firm refusal of Dr. Moton to accept a subordinative appointment, and a calm insistence that Mr. Hoover attend his own racial chestnuts would have immensely pleased THE CRISIS.

THE FORWARD-LOOKING SOUTH

THE Commission on Inter-racial Co-operation, Atlanta, Georgia, has published a leaflet on our "Christian obligation to the Negro" by the Reverend A. M. Pierce, Editor of the *Wesleyan Christian Advocate*. It is safe to say that a leaflet like this published in Atlanta fifteen years ago would have compelled Mr. Pierce to leave the city. The pamphlet demands for the education of the Negro:

"An equal share with ourselves. His buildings must be as good as ours, his teachers as well qualified, his opportunities as extended, running even to the university. . . ."

On railroads,

"So long as the Negro pays as much for service as the white man there must be no differences in the accommodations that he receives. . . ."

"The full rights of citizenship are his. He must be allowed to exercise the franchise on the identical terms that determine the vote of the white man. . . ."

"Courtesy is demanded. . . . He must be addressed in terms of respect."

"If the attention of the white race is centered upon an absolutely fair deal

toward the colored race in business, professional life, industry, domestic relations, education, courtesy, religion, civic affairs; if the two races meet each other on terms of mutual self-respect in all other relations, the question of social relations will take care of itself. . . ."

This is what we call Christianity and a New South.

THE CATHOLIC CHURCH

WE have received from a Catholic priest in Missouri a personal request for further information, or substantiation of an article in THE CRISIS: "The Color Line and the Church," November, 1929, in so far as it concerns the Roman Catholic Church. We are glad to answer:

1. So far as the official attitude of the Catholic Church is concerned, there has never been a drawing of racial and color lines. There have been black Catholics and black priests, black bishops and black saints.

2. In the Catholic Church of America there has been in practice an enormous amount of discrimination and segregation against Negroes. In the first place, it is manifest that there has been no whole-hearted attempt to provide a Negro clergy for Negro Catholics in America. This discrimination has been brought about:

A. By the assumption of many Catholics that Negroes were not fit for the priesthood.

B. By the refusal to admit Negroes to most of the Catholic colleges and seminaries.

C. By the frequent assertion that Negroes did not want Negro priests.

3. There has been discrimination in individual Catholic churches and in nearly all parochial schools. In many Catholic churches Negroes have been given distinctly to understand that they were not wanted, and that they should go, even at considerable physical inconvenience, to special colored Catholic congregations. In the majority of parochial schools, even in the North, colored children are not admitted, except to separate colored schools.

4. Even with this wide-spread practice of race segregation in church activities, there has been very little attempt, on the part of the American Catholic Church, to establish efficient and complete separate institutions. There is not a first-class Negro Catholic college, seminary nor high school in the United States. In the history of the Catholic Church in the United States covering as it does over three centuries, there have been just seven priests of acknowledged Negro blood ordained. No other American church has so plain a record of systematic neglect.

For these reasons, THE CRISIS has long insisted and continues to insist that the hierarchy of the American Catholic Church does not desire black communicants.

FARMING

THE *Arkansas Democrat*, a white daily paper of the South, endorses a back-to-the-farm movement for Negroes, and has secured the co-operation of a number of Negro teachers and preachers, including Bishop Green of the A. M. E. Church, and Bishop Demby of the Episcopal Church. This movement emphasizes the fact that farm life is more normal for Negroes; that city life leads to crime; and that there is a chance for economic salvation on the farms of the South.

There is every once-in-a-while a recrudescence of this old idea. It was back of the agricultural education given in Negro industrial schools for years and still continuing in many. The result, however, of all this advice and propaganda has been to decrease the Negro farm population and, we may safely say, that not one in ten of the Negro school trained farmers have gone into farming or stayed there.

Why is this? It is not because the work of the farmer is not, as these promoters say, a healthful and important employment. The reason, however, that the Negro farmer is not succeeding and is not increasing is perfectly clear.

1. The lawlessness of the country districts of the South. Is it possible that the promoters of this movement have forgotten what happened to 79 Negro peons who tried to get decent returns for their toil in Arkansas a few years ago?

2. The lack of education and cultural surroundings in country districts, and the systematic cheating and exploitation of the Negroes.

3. The fact that under the present industrial organization, with the government aid that is given to manufacturers, and with the higher intelligence of the industrial group, the farm group in the United States, both white and black, is so deprived of a decent return for their work, that they simply can not make ends meet. The whole farm situation in the United States is an illustration of this failure of a great industry.

Everybody knows these facts. Why, then, should people of ordinary intelligence, standing up and facing this situation, ask the Negro to return to the farm? Nobody but a blithering idiot would follow their advice. If the South wants to re-establish the Negro upon the land, it is very easy to do it. The South should assure the black farmer law and order and a decent education in country districts. It should give the black farmer the right to vote, so that he can have control of local officials and local taxation. It should ask the nation to reduce the tariff on manufactured articles, so as to take from the manufacturer the bonus which enables him to oppress and rob the farmer. It should encourage black farmers, as it has begun to encourage white farmers, to adopt co-operative marketing and the selling of farm produce direct to the consumers at paying prices. If the South does this, they will not need to help the Negro to go to the farm. He will go without urging and so will the white man. But until the South does this, everybody knows that movements like that backed by the *Arkansas Democrat*, are insincere and silly.

WILLIAMS

IN the death of Edward C. Williams, American scholarship has suffered a great loss. He was a trained librarian with unusual knowledge of literature in the English, German, French and Italian languages. If Western Reserve University had been willing to develop their library under a colored man, he would have been one of the leading librarians of the country. They did not refuse, but they hesitated, and Mr. Williams went to Howard University, where he did much for a library of restricted resources and limited personnel.

But Edward Williams was more than a scientific librarian. He had a distinct literary gift in drama and essay. And if he had not been visited with many difficulties, he might have made his mark as an author. He died as a comparatively young man in a career but half-finished, and left the memory of a scientist, a writer, and a loyal and genial friend.

ADVERTISING

THE CRISIS magazine from the beginning has had a right to be proud of its advertising pages. In the first place, we have set a standard. We refuse to advertise patent medicines, quack cures, get-rich-quick schemes, and various other enterprises for which we can not vouch. We print no puffs or unwarranted facts concerning our advertisers. We have especially sought the advertising of reputable firms and businesses, stressing those which represent legitimate enterprise and the employment of Negroes at

(*Will you please turn to page* 142)

WHERE IS YOUR BOY?

He is in a big city and you cannot keep him out of it; but you can see that he has a decent place to live in, proper food, and good companions. Write and tell him about the

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Druid Hill Avenue Branch, 1619 Druid Hill Avenue, *With dormitory*

NEW ORLEANS, LOUISIANA
Dryades Street Branch, 2220 Dryades St.

HARRISBURG, PENNSYLVANIA
Forster Street Branch, 628 Forster St.

NORFOLK, VIRGINIA
Hunton Branch, 1618 Church St.

CHICAGO, ILLINOIS
2763 Wabash Avenue, *With dormitory*

"Perhaps a dozen people have said to me since the appearance of the Crisis ad., 'I had no idea of the extent and scope of the work of the Y. M. C. A. among the colored people.' This as frequent from white people as from colored. The effect of this in creating a feeling of dignity and pride on the part of the membership in a nation-wide and forward looking organization, will in my opinion, be fruitful of results all out of proportion to the expense involved, looked at from a purely commercial viewpoint. I make no apology to anybody for looking at it from this angle."

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3 years High School 4 years College
For further information address:
DAVID D. JONES, President

Who Wear the Mask

(*Continued from page* 118)

ily into a window, in which were visible nothing but dark reflections. A sense of loneliness came over me, and a feeling of resentment, as I thought of the young colored school teacher back in the "Jim-Crow" car, surrounded, no doubt, by people no more interesting to him than were these people to me.

And yet he had left me with a smile! Then it was that I recalled some lines written by Paul Laurence Dunbar—and I understood why he smiled:

"Why should the world be overwise
In counting all our tears and sighs?
Nay, let them only see us while
We wear the mask."

But I had seen him *without* the mask—and knew him for my brother.

Nurses

(*Continued from page* 123)

the County Hospital, and at the same time came another supervisoral election of the same men who had promised four years before that there should be Negro representation in the training school.

It was in May, 1928, that I discovered to my horror that the Board

of Supervisors of Alameda County were figuring to allow in the fall budget $200,000 to build a dormitory to this already expensive plant, to house Negro students. Can you imagine where my heart went when I learned that Negro citizens were willingly sanctioning this policy! More than ever, I discouraged the idea of the students registering for training to be segregated.

Some few of the women of the League of Women Voters, including the president, felt it was expedient to have students register and enter, regardless of being segregated. I contended, "no segregation" in Alameda County; for so doing, my life in the League of Women Voters was made quite miserable for me and finally I was asked to resign.

It was this year, 1928, that the Hospital Committee of the Alameda County League of Colored Women Voters scraped up two beautiful young Negro women and entered them in the training school of Alameda County knowingly (according to the report of the secretary of the Hospital Committee) to be segregated in the basement of the Annex Building on a concrete floor with furniture consisting of two steamer deck chairs without cushions, two hard straight back chairs and a table resembling one that might have come from a rummage heap. This room is between the Hospital laundry and the boiler room, with steam and sewer pipes overhead and no heat. The Negro students must, under such conditions as these, spend their rest periods. They are allowed forty-five dollars a month to room and board at home.

Kind sir, may the world know that what I failed to do was to sanction segregation in an institution in a county where the laws of the state give equal rights to every tax payer, just for the sake of saying, "We got colored nurses in training."

(Mrs.) Osolee M. Ruffin,
Social Worker, Oakland, Cal.

Smith University

(*Continued from page* 126)

the campus are twenty-two buildings with the most modern equipment. The value of the plant complete is $2,335,885.36.

Of the thirty officers of instruction, eight are Masters of Arts and serve as heads of departments. In the survey of Negro Colleges conducted by the United States Department of Interior, Johnson C. Smith University has the nearest perfect score of any college in the highest rated state of the South.

There are 1,379 graduates of the University, 807 from High School, 473

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from College, and 99 from Theology. The present student body represents seventeen states and four foreign countries. Of the president H. L. McCrorey, General Mecklenburg writes in *Charlotte Observer*: "The people of this community endorse, I am sure, the words of deserved tribute to you and your service to your people, spoken by faculty members and students of your institution at a recent testimonial meeting in the University Chapel, in which you were fittingly accorded rank as the greatest alumnus of Johnson C. Smith".

Browsing Reader

(*Continued from page* 129)

14 per cent of the problem of tuberculosis in the city." And that "The expenditures of the New York Tuberculosis and Health Association for the year 1927-28 were $64,650 for health education. Four Thousand of which was for education among Negroes." The two statements seem to explain each other, but the report gives us no further light.

Along the Color Line

(*Continued from page* 135)

eighteen months, and that no money has been forthcoming for the Gold Coast work.

SOUTH AFRICA

¶ The Beaumont Commission of South Africa gave 75 per cent of the land in the Union to barely a million Europeans, and the remaining 25 per cent to over five million natives. The result is that the native reservations are so congested that the natives are forced to go to town seeking work. Despite this, a recent congress of the Chambers of Commerce held at Capetown voted that natives should be segregated in the cities and gradually returned to the country.

¶ Clements Kadalie has been arrested in East London, South Africa, for his attempt to lead a strike of the native railway workers. The magistrate warned the natives that picketing was unlawful. He was constantly interrupted. Kadalie was arrested with eight members of the committee and bail was refused.

¶ It is said that the average wage of native laborers in South Africa is less than $20 a month.

¶ Peter Nielson of Rhodesia, South Africa, is a white District Commissioner and the author of a book which is very fair to the natives, "The Black Man's Place in South Africa." He has recently visited New York and had dinner and conference with frank discussion with a number of the Negro leaders.

¶ A Capetown conference was called by Professor D. D. T. Jabavu and Dr. A. Abdurahman. There were present natives, colored people, and Indians, and there was bitter protest against the methods of European rule. There was especial debate on the Dutch Reformed Church and a resolution to boycott it. The conference continued three days. Professor Abdurahman showed that out of an expenditure of $36,250,000 for education, only $4,250,000 was spent for non-Europeans. The following resolution against the Dutch Reformed Church was passed:

"Seeing that the Dutch Reformed Church in South Africa is instigating and abetting and conniving at the persecution of the non-European, this conference now calls for an emphatic 'declaration of war' against this church—it declares every predikant and missionary to be the mortal enemy of our people; calls upon every non-European to leave this unchristian church within a period of three months; instructs every non-European to boycott and ostracise any of their people who still remain in this Church after the aforesaid period; and will get into communication with chiefs and headmen in the Sudan, Nyasaland and all African territories where this church is carrying on missionary work, calling upon them to expel all missionaries and emissaries of this Church who are in their midst not to enlighten and evangelise them, but to enslave them."

¶ Thirty-five thousand dollars was collected in native taxes by the police in their recent raids at Durban, South Africa. These taxes go into the general funds and are not spent for the especial benefit of the blacks.

¶ There are 15,000 Maori children being educated in New Zealand, half of them in the regular schools and the other half in the native schools.

¶ The March CRISIS inadvertently called the 55,000 colored inhabitants of Australia, "Maoris." This of

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course was a mistake. The Maoris live in New Zealand and receive, on the whole, equitable treatment as we noted in the February number. At present there is a Maori member of the Cabinet, Sir Apirana Nyata.

EAST AFRICA

¶ The East African Indian National Congress has been held in Nairobi. Among the speakers was Madame Naidu who has recently visited America.

¶ Three Belgian officers have been asked to train and organize the troops of Ethiopia.

Postscript

(*Continued from page* 138)

profitable work. In insurance and manufacturing, we have kept in mind the value of these enterprises for their encouragement of co-operative effort. Recently, we have tried to emphasize among organizations for social uplift the necessity of advertising. It is singular that the churches, the Y. M. C. A.'s, the philanthropists, should take it for granted that whatever good they are doing is known intuitively by the public and does not have to be broadcast. No such assumption is made by the purveyers of recreation and luxury or by the votaries of chance. We have been especially interested in the advertising program of organizations like the Walker Manufacturing Company of Indiana. They have put an excellent moving picture film upon the market; they are using the radio and they are advertising in periodicals. Modern advertising is a great enterprise. It has its elements of waste and misleading. But it may also have a very definite social value for a developing group like the American Negro.

HOTELS

THE CRISIS
proposes to feature and expand this page. Will our friends write us of their experience and recommend hotels in all leading cities?

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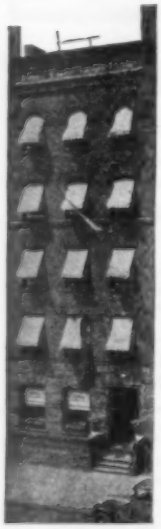

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Round Table Talks—Twentieth Year Program

In November, 1910, the CRISIS began. With these issues we start the 20th year which we hope to finish with a larger circulation and a bigger and better magazine. This will be possible only through the co-operation of writers, advertisers, agents, subscribers and buyers of single copies.

ALLOW me to thank you for printing the facts about Rabindranath Tagore's treatment on the Pacific Coast. I had an intimation of this from something I saw, but it was very unsatisfactory and incomplete. The facts, I think, ought to be more generally known. If they had treated a coal heaver this way no harm would have been done, for a coal heaver is accustomed to that kind of treatment; but to treat as wonderful a soul as Tagore was treated in San Francisco shows a lack of manners, for which our entire government should be ashamed . . .

Dr. Tagore's message is a wonderful one and I hope that you will find occasion to insert it, as well as that of Mahatma Gandhi, in frequent numbers of THE CRISIS.

Bolton Smith, Memphis, Tenn.

I have not the time to write you as I would write on several matters which my now belated reading of the July CRISIS impress upon me; but I now express to you my thought that your "Government by Graft" is one of the most effective brief statements of the case which I have read.

I always find your opening summary unique in its power as well as grasp of situations. It makes me mourn again and again, as I said to you in my house here ten years ago, that you did not use qualities so notable for constructive pulling together rather than for the disintegrating criticisms you write over and again of Hampton and Tuskegee.

The recent incident of Mr. Abbott's London hotel experiences makes it clear that the richness of the artistic endowments of the African can not be driven into the minds or hearts of the absurdly egotistic Nordics, but must be carried into the consciousness of minds opened by the practice of the extraordinary qualities of Patience and Gentleness which the greatest of the Prophets has shown to be more powerful than any Marxian types of antagonists.

The Verse page is fine, I think. And in fact, the whole July number has too much richness of material to allow one to be merely passive in regretful thought that so many minds are kept from even reading one of the most brilliant of current periodicals.

George Foster Peabody, Saratoga.

Permit me to congratulate you upon the distinctive improvement in THE CRISIS. It is the one magazine for which I "crave" each month, and immediately upon its receipt, I read it in its entirety.

G. D. Brantley, Missouri.

I want to compliment the mechanics, art work, etc., in reproducing Mrs. De Priest's picture in a recent issue of THE CRISIS. It was particularly fine—that was the general comment.

Morris Lewis, Secretary
to Congressman DePriest.

Each month I look forward to and read THE CRISIS with a great deal of pleasure. But being a mere woman there is an article in the November issue that appeals to me particularly.

I refer to "I am not Invited". I think every woman should read and profit by it and so I am going to reproduce it—of course, giving credit to THE CRISIS—on the Woman's Page of the ————————. It is a whole sermon to women in a brief article.

Allow me to thank you for "The Stroud Family" in July, and for "Clifford Blount" in August. This is the kind of stuff that I have longed to see in THE CRISIS. Cannot tell you how these articles pepped me up, and there are many others who were helped thereby, I am sure.

Sam B. Wallace, South Carolina.

Just a line to express my appreciation, as a reader of your valuable magazines, of the very great service THE CRISIS is doing for our people along all lines. Just now I am attracted by your comprehensive reply to the young man who has chosen Journalism as a profession.

Sam Williams, Massachusetts.

Please note my new address as given above and send the magazine to me at my college address. My old address is given below.

I am another white student who enjoys reading your magazine.

Donald Carmony, Indianapolis.

THE CRISIS, 69 Fifth Ave., New York

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